# HISTORY OF
# ISLAMISM
# IN AUSTRALIA
FROM
1863-1932

CHU
775

"BISMILLAH"

II. St. Peter, 1: 12—"Remembrance."

THE MOSQUES, CAMEL-MEN AND ISLAM.

To put you always in remembrance of the things done and work and services rendered by

CAMEL-MEN

to establish

ISLAM IN AUSTRALIA:

1863 --- 1932.

Edited by:

MOHAMED HASAN MUSAKHAN

Perth, Western Australia.

Reprinted as a Gift to Islam by:
MAHOMET ALLUM, AFGHAN,
the gifted Physician of Kandahar,
Herbalist in Australia,
181 Sturt Street, Adelaide,
South Australia.

Dated—15th Ramadan, 1350 Hijri.
23rd January, 1932.

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~~LOCAL~~ church HISTORY
PAMPHLETS

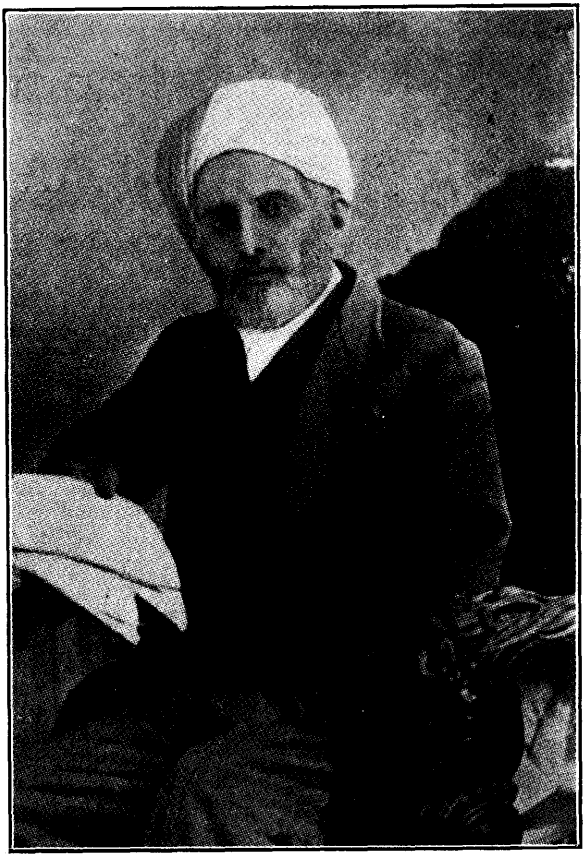


PHOTO of M. H. MUSAKHAN

(Nephew of K. B. Morad Khan). Born at Karachi, Sind, India, on the 30th May, 1863.

1. Winner of Mansfield Scholarship, at N.J. High School, Karachi, Sind, India, 1883.
2. Winner of Sir Frank Soutar's Scholarship, Bombay University, 1887.
3. Matriculated Student of St. Xavier's College, Bombay, 1887.
4. Drawing Teacher, High School, Shikarpur, Sind., India, 1889-90.
5. Headmaster, Anglo-Vernacular and Technical School, Kandiaro, Sind., India, 1891-92.
6. Scholar of five Oriental languages, viz.—Pushto, Persian, Sindi, Urdoo and elementary Arabic.
7. Founder of the Mosque, Perth, Western Australia, 1904.
8. Representative of Camel Men at the Royal Functions:—
    (1) Coolgardie, W.A., March, 1896.
    (2) Perth and South Perth, July, 1901.
    (3) Perth, W.A., May, 1927.
    (4) Coronation Durbar, Special Royal Pavilion, Delhi, India, 12th December, 1911.

In the name of the most merciful God. "Praise be to the Lord of all creatures the most compassionate. The King of the Day of Judgment. Thee do we Worship, and of Thee do we beg assistance."

THE
MOHAMMEDAN MOSQUE
OF PERTH, WESTERN AUSTRALIA.

Proposed to be erected in William Street, corner of Robinson Avenue.

THE LAND PURCHASE AND BUILDING FUND.

The Mohammedan community, resident in Western Australia, have always sorely felt the want of a suitable place of Worship of their own in the city of Perth, and in the year so far back as 1895, efforts were made by them to obtain the grant of a piece of ground in the city of Perth (as other communities had attained for their respective Churches and Synagogues) from the Government of Western Australia, but unfortunately without success. The promoters of the above project then appealed, and continue to do so, to the members of their own community for raising a fund, and following the example of self help of their brethren in South Australia by buying a piece of land and erecting a suitable Mosque for the Worship of the Almighty God.

They have so far succeeded in obtaining so much funds as to enable them to buy a piece of land in a principal street of the Metropolis of Western Australia. From the statement of accounts, herewith attached, it will be seen that the collections received to the end of July this year were hardly sufficient to pay in full for the said land, and consequently it was found necessary to obtain a loan (as shown in the attached statement) to complete the purchase of the said land, which was duly done on the 20th day of July, this year, by paying the balance of purchase money to Mr. Chas. Sommers, Land and Estate Agent, 260 St. George's Terrace, Perth, through whom the property was purchased. Here we may express our thanks to the said gentleman for affording us every facility and assistance in completing the purchase.

The plans and specifications for the buildings have since been prepared by an Indian gentleman, Mr. Din Mohamed, and approved by the Perth City Council. All that remains to be done now is to call for tenders and commence the erection of the buildings. This cannot be done without raising a Building Fund. According to plans and specifications, the plain and substantial part of the work will require not less than a sum of £1,500; and the ornamental part (if carried out) will require a further large sum of money. It will require large funds, and therefore a good deal of patience and perseverance on the part of the promoters to carry out the whole undertaking to a satisfactory finish. For the present it will be sufficient if the main portion of the Mosque was built wherein to say our daily prayers.

We are now taking proceedings to obtain the benefit of the "Associations' Incorporation Act, 1895," Western Australia; and, when registered, the Mohammedan Mosque will be a recognised legal entity, having power to hold lands and conduct its proceedings by a recognised method. Under this Act, the property is held by Trustees, changeable from time to time, the present Trustees being Mr. Faiz Mohamet and

Mr. Hoffiz Mohamad Hayat, Merchants, of Perth. One great advantage in registering (like other Churches have done) under this statute is that the public know to whom they should look for the care of the funds and property of the Mosque; and that no individual member is to be held liable for the faults of others.

Herewith we publish a list of the names of those gentlement who have supported the project by sending liberal donations, to whom the promoters offer their sincere thanks. In order to proceed with the erection of the Buildings, a fair amount of funds is required to be in hand. We, therefore, strongly appeal to those gentlement again who have already paid donations for further generous support, and to those of our brethren who have made promises of payment to fulfil same at the earliest date possible. We also respectfully appeal for assistance to all the friends and well-wishers of our community and the public at large for extending their patronage and support to us for carrying out the project to a successful issue. The completion of this work will be a monument of good citizenship and of thankfulness to the Almighty God, who provides for our daily bread, irrespective of colour, creed, or race, and who we all believe, is the Lord of the East and the West, and of all creatures, and to whom we are all to return.

All donations will be gladly and thankfully received, and acknowledged by any of the undersigned at their respective addresses.

In conclusion of this report, we desire to record our thanks to the Daily Press, of Perth, for notifying the project in their respective papers; to the "Morning Herald" in particular, for giving space in its columns to a long and accurate account of the same in its issue of Friday, the 28th July, 1905.

Thanking the patrons and supporters of this project for their past assistance, and appealing to them and other gentlemen and friends for further support,

We remain, etc.,

JEMADAR FAIZ MOHAMET,
220 Brown Street, East Perth.

H. M. HAYAT, Merchant,
"Busy Bee," William Street, Perth.

HASAN MUSAKHAN, Newsagent, &c.
Treasurer and Secretary of Fund,
95 Brisbane Street, Perth.

NATHOO MOHAMED, 74 Aberdeen Street, Perth.

Perth, W.A., 31st July, 1905.

THE PROPOSED MOHAMMEDAN MOSQUE.

Statement of Receipts and Expenditure, to the 31st day of July, 1905.

RECEIPTS.

1905.	£	s.	d.
July 31st—Collections to 31st July, 1905, as per list herewith	702	14	2
,, 20th—Loan received from Messrs. Faiz Mohamet and Hoffiz Mohamad Hayat, Merchants, Perth	44	0	0
,, 31st—Loan received from the I. and A. Association, per Mr. Mohamed Bux, Merchant, Pier Street, Perth	26	0	0
	£772	14	2
Balance, Cash in hand	£12	0	0

EXPENDITURE.

	£	s.	d.	£	s.	d.
Purchase of Land, being Perth Town Lots 16, 19, N11 and 17, 18, N12, corner William Street, Robinson Avenue, Brisbane Place, Perth,—First Payment July 7th, 1904	100	0	0			
Duty Stamp on two Promissory Notes	0	8	6			
Second Payment, July 27th, 1904	190	0	0			
Third Payment, October 4th, 1904	146	0	0			
Fourth Payment, January 11th, 1905	148	0	0			
Fifth Payment, July 20th, 1905	85	18	6			
Duty Stamps on two Transfers	4	16	0			
Fees, three Title Certificates	4	17	6			
,, Withdrawal of Caveat	0	2	6			
				680	3	0
,, Travelling Expenses, three trips to the Goldfields, Faiz Mohamet Jemadar				40	13	0
,, Plans and Specifications, cash paid Din Mohamed, of Coolgardie, £15 on acct., balance (£15) due 22nd January, 1906				15	0	0
,, Sundry Expenses				0	18	2
,, Loan Account, paid Faiz Mohamet				10	0	0
,, Loan Account, paid H. M. Hayat				14	0	0
Balance, cash in hand, carried down				12	0	0
				£772	14	2

July 31st, 1905.

Audited and found correct,—H. M. HAYAT, Auditor.

H. MUSAHKAN, Treasurer.

LIST OF CONTRIBUTIONS.

June 5, 1904, to July 31, 1905.

SYEDS.

			£	s.	d.	£	s.	d.
1	1	Said Karam, East Perth	1	0	0			
2	2	„ Nooran Shah, East Perth	5	0	0			
3	3	„ Massum Shah, East Perth	1	0	0			
4	4	„ Sheralli, East Perth	1	0	0			
5	5	„ Fakir Shah, East Perth	1	0	0			
6	6	„ Nasseer, East Perth	1	0	0			
7	7	„ Syed Mohamed, Shaw St., Coolgardie	5	0	0			
8	8	„ Mehtab Shah, Punjabi, Ind., Coolgardie	2	0	0			
9	9	„ Mohamed Shah, Banuri, Pishori Coolgardie	7	0	0			
10	10	„ Mohamed Noor, Perth	6	0	0			
11	11	„ Ismail, Mt. Sir Samuel	3	0	0			
12	12	„ Mohamed Noor and two others, Mt. Sir Samuel	6	0	0			
13	13	„ Khoda Dad, Mt. Sir Samuel	2	0	0			
14	14	„ Walli Mohamed, Mt. Sir Samuel	1	10	0			
15	15	, Abdulla Jan, Mt. Sir Samuel	2	0	0			
16	16	„ Sher Jan, Mt. Sir Samuel	3	0	0			
17	17	„ Haleem, Dwyer's Well	1	0	0			
18	18	„ Latiff, Bummers' Creek	1	0	0			
19	19	„ Sakhawat Shah, Pishori, Coolgardie	2	0	0			
20	20	„ Serferaz, Perth	1	0	0			
21	21	„ Tawoos, Leonora	1	0	0			
						53	10	0

DURRANIE AFGHANS.

			£	s.	d.	£	s.	d.
22	1	Faiz Mohamed Jemadar, 220 Brown Street, East Perth	50	0	0			
23	2	Wollam, Day Dawn	5	0	0			
24	3	Sher S. T. Mohamed, Perth	1	0	0			
25	4	Soorkhie, Perth	4	0	0			
26	5	Ameer, Cue	20	0	0			
27	6	Abdul Karim, Cue	1	0	0			
28	7	Abdur Rahim, Cue	4	0	0			
29	8	Mohamed Sheriff, Cue	2	0	0			
30	9	Paind Khan, Cue	6	0	0			
31	10	Ameer Jan, Cue	2	0	0			
32	11	Mohamed Azim, Shaw Street, Coolgardie	20	0	0			
33	12—	Camruddin, Kutbuddin, and Fakhruddin, Mt. Sir Samuel	10	0	0			
34	13	Hanifa, Yerilla	2	0	0			
35	14	Abdul Kuddoos, Yerilla	3	0	0			
36	15	Nazar, Leonora	3	0	0			
						133	0	0

MOHMAND AFGHANS.

			£	s.	d.	£	s.	d.
37	1	Mohamed Amin, Coolgardie	20	0	0			
38	2	Mohamed Sheriff, Bummers' Creek	1	0	0			
39	3	Mohamed Siddik, Bummers' Creek	5	0	0			
40	4	Mulla Syed Ahmed, Bummers' Creek	1	0	0			
41	5	Mohamed Said, Bummers' Creek	6	0	0			
						33	0	0

MINANIE AFGHANS.

			£	s.	d.	£	s.
42	1	Zerruck, Cue	8	0	0		
43	2	Karim Khan, Coolgardie	1	0	0		
44	3	Mohamed Amin, Coolgardie	5	0	0		
45	4	Omer Khan, Coolgardie	2	0	0		
						16	0

KAKARH AFGHANS.

46	1	Anwar Khan, Meenar, Northam	56	0	0		
47	2	Salaam, Cue	4	0	0		
48	3	Shrang, Cue	1	0	0		
49	4	Torr, Mt. Sir Samuel	1	0	0		
50	5	Raz Mohamed Khatie, Yerilla	5	0	0		
						67	0

TAREEN AFGHANS.

51	1	Hasan Musakhan, 95 Brisbane Street, Perth	1	0	0		
52	2	Saleh Mohamed, Wellington St., Perth	2	0	0		
53	3	Ghulam Rassool, Coolgardie	1	0	0		
54	4	Guloon, Perth	5	0	0		
						9	0

SOLAIMAN KHEL AFGHANS.

55	1	Adam Khan, 74 Aberdeen St., Perth	2	0	0		
56	2	Shah Zaman, Perth	5	0	0		
57	3	Sultan, Cue	10	0	0		
58	4	Assal Din, Cue	5	0	0		
59	5	Khodai, Rahm, Cue	2	0	0		
60	6	Fakir, Cue	2	0	0		
61	7	Daftan, Cue	5	0	0		
62	8	Siddik, Cue	3	0	0		
63	9	Aziz Khan and Hayatulla Khan, Cue	15	0	0		
						49	0

KHAROTIE AFGHANS.

64	1	Mulla Atta Mohamed, E. Perth	1	0	0		
65	2	Azad Khan, East Perth	5	0	0		
66	3	Twahir, Cue	1	0	0		
67	4	Ameer Mohamed, Cue	1	0	0		
68	5	Juma Khan, Mt. Sir Samuel	4	0	0		
69	6	Ghulam Mohamed	2	0	0		
						14	0

TOKHIE AFGHANS.

70	1	Abdulla Khan, Cue	6	0	0		
71	2	Salaam, Perth	4	0	0		
						10	0

NASSIR AFGHAN.

72	1	Ghulam Rassool, Perth	1	0	0		
						1	0

BABURH AFGHAN.

73	1	Mohamed Khan, Perth	5	0	0		
						5	0

KOHATIE AFGHANS.

			£	s.	d.	£	s.	d.
74	1	Ghulam Mohamed, Cue	2	0	0			
75	2	Haider, Coolgardie	1	0	0			
76	3	Nawab, Coolgardie	2	0	0			
						5	0	0

LAGHMANI AFGHANS.

77	1	Mohamed Gool, Cue	1	0	0			
78	2	Haider, Cue	1	0	0			
						2	0	0

MAYKHEL AFGHANS.

79	1	Mohmak and Mohamed Raza, Coolgardie	5	0	0			
80	2	Faiz Mohamed, Perth	1	0	0			
						6	0	0

SHINWARI AFGHAN.

81	1	Kushki Yar, Coolgardie	1	0	0			
						1	0	0

DAFTANIE AFGHAN.

82	1	Allah Dad, East Perth	1	0	0			
						1	0	0

SHEIK AFGHANS.

83	1	Sheikh Omer Khan, Cue	5	0	0			
84	2	„ Khair Mohamed, Cue	1	0	0			
85	3	„ Shidie Shah Niazi, Coolgardie	2	0	0			
						8	0	0

PISHORIE AFGHANS.

86	1	Jemal Din, Perth	5	0	0			
87	2	Deedar Shah, Perth	5	0	0			
88	3	Latiff, Perth	1	0	0			
89	4	Goolzar Khan Afridi, Perth	5	0	0			
90	5	Afzal, Cue	2	0	0			
91	6	Adam Khan, Cue	5	0	0			
92	7	Khodai Dad, Cue	1	0	0			
93	8	Abdulla Jan, Cue	1	0	0			
94	9	Saajid Mian, Cue	1	0	0			
95	10	Mohamed, Cue	1	0	0			
96	11	Monir, Coolgardie	2	0	0			
97	12	Faiz Talab, Coolgardie	5	0	0			
98	13	Ghulam Jan, Coolgardie	1	0	0			
99	14	Madar Khan, Coolgardie	3	0	0			
100	15	Shah Fakir, Mt. Sir Samuel	5	0	0			
101	16	Meer Ghulam, Mt. Sir Samuel	10	0	0			
102	17	Shah Khel, Mt. Sir Samuel	7	0	0			
103	18	Mohamed Jan, Mt. Sir Samuel	1	0	0			
104	19	Ainullah, Mt. Sir Samuel	4	0	0			
105	20	Ejab, Mt. Sir Samuel	2	5	0			
106	21	Shakoor, Dwyers Well	5	0	0			
107	22	Wahab Gool, Laverton	3	0	0			
108	23	Ghulam Hosain, Goldsmith, Bummers' Creek		10	0			
109	24	Sahibzada, Bummers' Creek	1	0	0			
110	25	Ghulam Mohamed, Mt. Malcolm	1	0	0			
111	26	Mutta Sheralli, Coolgardie	1	0	0			

			£	s.	d.	£	s.	d.
112	27	Fazel, Coolgardie	1	0	0			
113	28	Ghulam Rassool, Coolgardie	1	0	0			
114	29	Akbar, Coolgardie	1	0	0			
115	30	Morsalin, Coolgardie	1	0	0			
116	31	Said Azghar, Coolgardie		10	0			
117	32	Noor Mohamed, Coolgardie	2	0	0			
118	33	Mir Jan, Coolgardie	2	0	0			
119	34	Punhoo, Coolgardie	1	0	0			
120	35	Goolab Shah, Coolgardie	1	0	0			
121	36	Anwar, Coolgardie	5	0	0			
122	37	Gool Zaman, Bummers' Creek	2	0	0			
123	38	Said Baz, Leonora		10	0			
124	39	Secunder, Shah Mian, Coolgardie	10	0	0			
125	40	Fazel Din, Perth	3	10	0			
126	41	Chandan, Perth		2	6			
127	42	Hassan, Govt. Camel Driver, Leonora	5	0	0			
128	43	Amirulla, Laverton	2	0	0			
129	44	Mirza, Coolgardie	5	0	0			
130	45	Gool Mir, Coolgardie	2	0	0			
						124	7	6

BALOACH.

131	1	Ebrahim, Coolgardie	10	0	0			
132	2	Nek Mohamed, Coolgardie	2	0	0			
133	3	Hosain, Coolgardie	1	0	0			
134	4	Kadir, Coolgardie	1	0	0			
135	5	Soomar, Mt. Samuel	2	0	0			
136	6	G. Mohamed, Coolgardie	2	0	0			
137	7	Ezzet, Coolgardie	1	0	0			
138	8	Haider, Coolgardie	2	0	0			
139	9	Ahmed, Coolgardie	1	0	0			
140	10	Fakir Dad, Coolgardie	1	0	0			
141	11	Hassan, Perth	2	0	0			
142	12	Noor Mohamed, Perth	2	0	0			
143	13	Mulla Kukri, Northam District	1	0	0			
144	14	Buckoo, Northam District	1	0	0			
145	15	Juma, Northam District	1	0	0			
146	16	Jourack and Dost Mohamed, Port Hedland	10	0	0			
						40	0	0

PUNJABI INDIANS.

147		Hoffiz Mohamad Hayat, "Busy Bee," William Street, Perth	10	0	0			
148	2	Solaiman Khan, "Busy Bee," William Street, Perth	10	0	0			
149	3	Fazle Ahmed, "Busy Bee," William Street, Perth	3	0	0			
150	4	Hoffiz Ghulam Ahmed, "Busy Bee," William Street, Perth	1	0	0			
151	5	Rahmat Alli, "Busy Bee," William Street, Perth	5	0	0			
152	6	M. Mohamed Bux, Brown St., East Perth	1	0	0			
153	7	Abbas Ali, Perth		5	0			
154	8	Mulla Fatch Bux, 74 Aberdeen Street, Perth	10	0	0			
155	9	Nathoo Mohamed, 74 Aberdeen Street, Perth	10	0	0			

			£	s.	d.	£	s.	d.
156	10	Aziz Din, 74 Aberdeen Street, Perth	2	0	0			
157	11	Jeewan Khan, Cue	1	0	0			
158	12	Din Mohamed, Coolgardie	2	0	0			
159	13	Peeroo, Coolgardie	2	0	0			
160	14	Alli Akbar, Coolgardie	5	0	0			
161	15	Fateh Khan, Coolgardie	2	0	0			
						64	5	9

BENGALI INDIANS.

			£	s.	d.	£	s.	d.
162	1	Abdul Wahid Molvi, N. Fremantle	1	1	0			
163	2	Abdul Sob-han, N. Fremantle	1	1	0			
164	3	Abdul Aziz, N. Fremantle	1	0	0			
165	4	Abdul Aziz Mulla, N. Fremantle	1	0	0			
166	5	Ahad Bux, N. Fremantle		10	0			
167	6	Ghulam Mortaza, N. Fremantle		10	0			
168	7	Ismail Mulla, N. Fremantle	1	0	0			
169	8	Mohamed Hassan, N. Fremantle		10	0			
170	9	Yacoob Alli Mulla, Fitzgerald Street Perth	1	1	0			
171	10	Nassrud Din, 169 Pier Street, Perth	1	0	0			
172	11	Abdul Rahman, Geraldton	1	0	0			
173	12	Rashad Alli, N. Fremantle	2	2	0			
174	13	Farastulla and Harastulla		15	0			
						12	10	0

SUNDRIES.

			£	s.	d.	£	s.	d.
175	1	A Friend, Perth		5	0			
176	2	A Friend, Perth		1	8			
177	3	Agha Jan (Afghan) Coolgardie	1	0	0			
178	4	Goolab (Afghan), Coolgardie	1	0	0			
179	5	Sundry, Perth		5	0			
180	6	Sheik Alli Mohamed (Arab) Dongarra	1	0	0			
181	7	Mehraban (Afghan) Cue	1	0	0			
182	8	Awan Metai (Afghan), Cue	1	0	0			
183	9	Mushkie Babi (Afghan), Cue	1	0	0			
184	10	Dawood Khan Kokni (Indian) Coolgardie	2	0	0			
185	11	Hassan Ally (Indian), Coolgardie	2	0	0			
186	12	Taj Din Kokni (Indian), Coolgardie	1	0	0			
187	13	Abdul Rashid (Indian), Coolgardie	1	0	0			
188	14	Hosain Bux (Indian), Coolgardie	1	0	0			
189	15	Barro (Indian), Coolgardie	5	0	0			
190	16	Bindoo Khan (Rajpoot), Perth	1	0	0			
191	17	Janan, Zadran (Afghan), Mt. Sir Samuel	2	0	0			
192	18	Mohamed Gool (Afghan), Mt. Sir Samuel	2	0	0			
193	19	Abdulla Kachi (Indian), Lawlers	1	0	0			
194	20	Mohamed Alli, Tajik (Afghan), Bummers' Creek	1	0	0			
195	21	Khalil (Afghan), Coolgardie	1	0	0			
196	22	Ahmed (Afghan), Coolgardie	2	0	0			
197	23	Zeriph Khan, Banoochi (Afghan), Perth	1	0	0			
198	24	Gool Mir, Karballai (Afghan), Perth	1	0	0			
						30	11	8

HINDOO AND SIKH INDIANS.

			£	s.	d.	£	s.	d.
199	1	Khoshiram, Khatrie, Cue	1	0	0			
200	2	Chapsi Omersi, Kachhie, Coolgardie	5	0	0			
201	3	Ramaya Rajaram, Leonora	1	0	0			
202	4	Boor Singh, Sikh, Coolgardie	1	0	0			
203	5	Sikh Camp at Coolgardie	4	10	0			
204	6	Valji Omersi, Kachie	5	0	0			
						17	10	0

SUMMARY.

	£	s.	d.	£	s.	d.
Syeds (Descendents of the Holy Prophet)	53	10	0			
				53	10	0
Durran Afghans	133	0	0			
Mohmand Afghans	33	0	0			
Mianie Afghans	16	0	0			
Kakarh Afghans	67	0	0			
Tareen Afghans	9	0	0			
Solaimankhel Afghans	49	0	0			
Kharotie Afghans	14	0	0			
Tokhie Afghans	10	0	0			
Nassir Afghans	1	0	0			
Baburh Afghans	5	0	0			
Kohatie Afghans	5	0	0			
Lagmanie Afghans	2	0	0			
Maykhel Afghans	6	0	0			
Shinwarie Afghans	1	0	0			
Daftanie Afghans	1	0	0			
Sheikh Afghans	8	0	0			
Pishorie Afghans	124	7	6			
				484	7	6
Berohie and Mekranie, Baloach	40	0	0			
				40	0	0
Punjabie Indians	64	5	0			
Bengalie Indians	12	10	0			
				76	15	0
Sundries, Afghans and Indians	30	11	8			
				30	11	8
Hindoo and Sikh Indians	17	10	0			
				17	10	0
Total Collections to 31st July, 1905				£702	14	2

Should there be any error in the amount received from any gentleman, or if the alteration of address is desired it should be notified at once, to Mr. H. MUSAKHAN, Newsagent, etc., 95 Brisbane Street, Perth.

> "God!—there is no God but He, the living, the Eternal! Nor slumber seizeth Him, nor sleep. His, whatsoever is in the heavens and whatsoever is in the earth. Who is there that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them, yet nought of His knowledge shall they comprehend, save that which He willeth. His throne is extended high over heaven and earth, and the upholding of both is no burden to Him;—He is the High—the mighty!"
>
> —The Koran.

THE

MOHAMMEDAN MOSQUE

OF PERTH, WESTERN AUSTRALIA.

THE ANNUAL REPORT, No. 2,

For the Year 1905-6.

THE LAND PURCHASE AND BUILDING FUND,

With an account of Receipts and Expenditure from
August 1, 1905, to November 30th, 1906.

All Communications to be addressed to—
HASAN MUSAKHAN (Newsagent, &c.), 95 Brisbane St., Perth.

PASSAGES FROM THE HOLY KORAN.

ALMS.

Whatsoever ye put out at usury, to increase with the substance of others, shall have no increase from God; but whatsoever ye shall give in alms, as seeking the face of God, shall be doubled unto you.

Fear God, then, with all your might, and hear and obey, and give alms for your own weal; for such as are saved from their own greed shall prosper.

They who give away their substance in alms, by night and day, in private and public, shall have their reward with their Lord; no fear shall come upon them, neither shall they be put to grief.

And whatsoever ye shall give, and whatsoever ye shall vow, of a truth, god knoweth it, but they who act unjustly shall have no helpers. Give ye your alms openly. It is well. Do ye conceal them and give them to the poor? This, too, is well, and will advantage you and will cleanse you of your sins. God is cognizant of your actions.

PIETY.

There is no piety in turning your faces towards the East or towards the West; but he is pious who believeth in God, and the last day, and the Angels, and the Scriptures; who, for the love of God, disburseth his wealth to his kindred and to the orphans and the needy, and the wayfarer, and to those who ask, and for ransoms, who observeth prayer and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and who are patient under hardships and in times of adversity; these are they who are just and pious, these are they who fear the Lord.

PRAYER.

Recite that which hath been revealed unto thee of the Koran, and be constant in prayer, for prayer restraineth from the filthy and the blame-worthy, and surely is the remembering of God a most important duty.

Be ye constant in prayer, and give alms; and whatsoever good ye have done and sent before for your souls, ye shall find it with God; for, of a surety, God seeth that which ye do.

To God belongeth both the East and the West, therefore, withersoever you turn yourselves to pray, there is God; for He is Omnipresent, the Omnicient.

Verily, they who recite the Book of God, and observe prayer, and give alms in public and in private from what we have bestowed upon them, may hope for a merchandise that shall not perish.

In the name of the Most Merciful God. "Praise be unto God, the Lord of Creation, the All-merciful, the All-compassionate! Ruler of the Day of Reckoning! Thee do we worship, and Thee do we invoke for help, lead us in the straight path, the path of those to whom Thou hast been gracious, not in that of those who are the objects of wrath, or who walk in error!"—Al. Koran.

THE MOHAMMEDAN MOSQUE.

OF PERTH, WESTERN AUSTRALIA.

Erected in William Street, corner of Robinson Avenue.

THE LAND PURCHASE AND BUILDING FUND.

Since publishing the last Report, 1904-5, in which it was stated that the Mohammedan residents of this State proposed to build a Mosque in the Metropolis of Western Australia, for which purpose they had purchased a large piece of ground in William Street, it now affords us great pleasure and happiness to state in this Report that the efforts of the promoters have been crowned with so much success that the Mosque and other necessary buildings are erected, and the Mohammedans have now a place of Worship and Prayer of their own which they use daily, and the five compulsory periods of Prayers are regularly observed by all those who live at convenient distances from the Mosque. From early morning till late in the evening the cries of "Alla-ho-Akbar," the usual call for Prayers from the Mosque are daily heard in the neighbourhood. The unusual cry at first did, naturally, create a surprise and curiosity in the mind of our neighbours and passers-by, but they are now getting quite accustomed to same.

We cannot help appreciating the great blessings of protection, religious toleration, and peace which we enjoy, as we do here, under the benign flag of the British nation. We are proud of the privilege we have, and we sincerely thank God for the blessings of such privilege He has granted to us, of living under a just and humane Government, as our Holy Prophet (Mohammed, peace be on him) was proud and thankful when he found himself living under the Flag of the just and humane Nowsherwan, the famous Persian Emperor in the sixth century of the Christian era.

All our brethren will be glad to know that the principal part of the Project has been carried out as stated above; but there is still much to be done. The exterior part of the Mosque Building is in an incomplete state which requires early attention. On the East side of the Mosque facing William Street, the Entrance Hall, Committee Rooms, Library and Reading Rooms have to be built as shown in the Plans approved by the Perth City Council, and also a Fountain Cistern for purposes of ablution at the foot of the Mosque steps, as proposed, is to be erected. The plastering of the wall on the East side of the Mosque is also needed, and also a verandah at the entrance of the Mosque, and the ornamental work to the exterior of the Buildings. All these require a further outlay of money to the amount of at least

£1,000. But this could be carried out gradually as Funds come to hand. The buildings at present erected meet all requirements for the time being. It was beyond the expectations of the Promoters that so much has been done within the space of the past twelve months through the liberal support of most of the members of our community.

The attached statement shows that since the Project has been on foot about £1,127 has been collected as donations and subscriptions, and the sum of £300 was obtained as loan on mortgage of two lots of the vacant ground, Nos. 18 and 19, attached to the Mosque. There is now still owing and payable to several creditors the sum of £423 for materials used in the Buildings, and other expenses. The total cost of the Project has now reached the amount of £1,850, including the purchase of the ground.

The creditors are now pressing for settlement of their accounts. Some meetings of the Mosque Committee were held for the purpose of considering the best way as to how to meet the demands of the creditors. At the last meeting of the Committee it was decided that a loan be obtained on the mortgage of the lots 16 and 17 on which the present buildings stand, should there be any delay in the collection of further Funds, as some of the creditors would not wait any longer and had notified their intention of taking legal proceedings for recovery of same. Since the departure from this State of our esteemed friend, Jemadar Faiz Mahomet, who was the principal collector of Funds for the Mosque, the situation has become very critical, as on the one hand the creditors are pressing for payment of their accounts and on the other hand our brethren have lately neglected to send in their contributions as expected.

Under these circumstances we take this opportunity to again appeal to all our brethren for further generous support, and to those gentlemen particularly who have not yet fulfilled their promises of payments. At this time the help of all our brethren is urgently needed, and we trust that our appeal at this critical time will be at once responded to in order to wipe out the liabilities altogether, or to reduce same considerably. We also take the liberty of appealing to the Public at large and to all those gentlemen in particular who have a sympathy for our community. We also trust that the Government of this State will be pleased to extend a helping hand to us by granting a piece of ground for the use of the Mosque, treating us in the same manner as other Denominations, who have received grants of ground for the use of their respective Churches and Synagogues. We also respectfully appeal for financial help to the Mohammedan princes, nobles, and merchants, and other gentlemen of all ranks, positions and professions outside the Commonwealth of Australia who may be interested in the welfare of their brethren in this State, and in the progress of the Religious Institution established here. Without such outside help the small Mohammedan Community of 400 members residing in different parts of this State will not be able to complete the present Project successfully.

As stated before the buildings are not yet finished right through according to the Plans approved by the Perth City Council. Before carrying out the remaining work it is expedient that all the present liabilities should be paid off, being £423 unsecured debts, and £300 on mortgage, as shown in the Statement attached herewith. It is also necessary that we must have a permanent source of weekly or monthly income to meet all current expenses in connection with the Mosque.

We must also provide for the salary of an "Imam" (Clergyman) to reside on the Mosque premises and to attend the five daily services, and employ all his time in imparting religious and moral education to the individual members of the congregation and setting a personal example of piety and virtuous life. Unless such religious and spiritual centre is firmly founded for the education and advancement of our brethren in this State, our small community is in danger of absorbing the irreligious and immoral ideas and habits which are so common in all the civilized and free countries as the principal aim and object of modern civilization is material and worldly advancement.

Our brethren residing in the city have proposed to start a Shilling Fund, towards which each member of the community must give a subscription of at least 1s. per week in advance, paying same either weekly or monthly, or quarterly as convenient. This, they suggest, should be made compulsory, each member considering it a religious duty to send in his 1s. subscription regularly. We are glad to say that a start has already been made by some members, who have given their names and paid the proposed subscription in advance for a month. Out of this Fund (when well established) all the current expenses could be paid, and a provision made for the salary of an "Imam" (clergyman), and the surplus, if any, could be used in maintaining a Public Library and Reading Room containing a good stock of Religious Books, Tracts and Magazines on the Mohammedan Religion, in order to enlighten all those gentlemen who often want to know whether we belong to the Roman Catholic or Protestant Church, or whether we worship the sun, the moon, the stars, the fire or other material objects. It is not sufficient to attempt to satisfy such enquiries by repeating to them the "Kalima"—"There is no God but one God; Mohammed is His Messenger." A thorough knowledge of the Islamic Faith by means of Books, Tracts and Magazines is necessary to convince them that we are followers of the same Divine Religion which was revealed to Adam, Noah, Abraham, Moses, Jesus, and Mohammed (may peace and the blessings of God be upon these great prophets and messengers and teachers of spiritual, moral and divine knowledge), and to convince them that we worship "Allah," who in the Holy Koran is described by such attributes: "Say: He is God alone; God; the Eternal! He begetteth not and is not begotten, nor is there any like unto Him." "To God belong the secret things of the heavens and the earth: Unto Him all things return; Worship Him then and put your trust in Him; Thy Lord is not regardless of thy doings. Oh men! Ye are paupers in need of God, but God is the rich and praiseworthy. Verily, there is none in heaven and on earth but shall approach the Merciful as His servant."

The promoters wish to express their heartfelt thanks to all those gentlemen who have helped in this Charitable and Religious Project by giving donations and subscriptions and otherwise assisting, and trust that they will continue to do so until the whole project is completely carried out. Such gentlemen will have their reward with their God, and they will always be remembered with feelings of gratitude by the present members of the Mohammedan community and by the generations to come, for their generosity and liberal support of this national and religious Institution.

The promoters shall be exceedingly thankful to the mangement of the daily and weekly Press in this country, as well as India and other countries, if they would kindly insert paragraphs in their respective papers with regard to this Project, and its present need of financial help.

All contributions will be gladly and thankfully received and acknowledged by either of the undersigned at their respective addresses, or by Mr. Anwar Kadad, William Street, Perth.

Thanking the patrons and supporters of this Project for their sympathy and assistance.

We remain, etc.

HOFFIZ MOHAMMED HAYAT, Trustee,
"Busy Bee" Arcade, William Street.

HASAN MUSAKHAN, Hon. Secretary,
95 Brisbane Street.

Perth, W.A., 30/11/1906. 13/10/1324.

STATEMENT OF RECEIPTS AND EXPENDITURE AND LIABILITIES.

(Exclusive of Temporary Loans)

From June 5th, 1904, to November 30th, 1906.

DISBURSEMENTS.

	£	s.	d.	£	s.	d.
June 5th, 1904, to July 31st, 1905 (See Report Book, 1904-5.)						
Purchase of Land, Perth Town Lots 16 and 19, N11, 17 and 18, N12, William Street, corner of Robinson Avenue	680	3	0			
Collector's Travelling Expenses — 1904-5	40	13	0			
Plans and Specifications, 1904-5	15	0	0			
Sundry, 1904-5		18	2			
				736	14	2
Aug. 1st, 1905, to Nov. 30th, 1906.						
General Disbursement A/c £234 1 1						
less refund temp. loans 46 0 0						
	188	1	1			
Buildings Account	926	2	3			
				1114	3	3
				£1850	17	6

RECEIPTS.

	£	s.	d.	£	s.	d.
Contributions, June 5, 1904, to July 31, 1905. (For particulars see Report Booklet, 1904-05)	702	14	2			
Contributions, August 1, 1905, to November 30, 1906	424	7	9			
				1127	1	11
LIABILITIES.						
Two Mortgages, £150 each, on Lots 18 and 19	300	0	0			
Unsecured Debts	428	9	10			
	728	9	10			
Less Cash in Hand	4	14	3			
				723	15	7
				£1850	17	6

LIST OF CONTRIBUTIONS.

From August 1, 1905, to November 30th, 1906.

PERTH.

		£	s.	d.
1	Said Karam, Syed, Afghan	1	10	0
2	Faiz Mohamed, Maykhel, Afghan	1	0	0
3	Kareem Khan, Nassar, Afghan	2	0	0
4	Ghulam Mohamet, Walad Jemadar, Faiz Mahomet, Durranie, Afghan	5	0	0
5	Said Shah Sowar, Syed, Afghan	2	10	0
6	Malik Bux, Draper, Punjabi	1	0	0
7	Amir Bux, Draper, Punjabi	1	0	0
8	Jan Mohamed Lone, Tailor, Punjabi	3	0	0
9	Mohamed Yakoob, Maykhel, Afghan	5	0	0
10	Mirza Fatech Mohamed Dean, Punjabi, Superintendent Night Patrolling Co.	6	0	0
	(Himself £5, and for birth of his son £1 on 13/11/05).			
11	Atta Mohamed, Kharotie, Afghan	2	0	0
12	Collections (as Fitrah) at the Mosque on Eed Day, 29th Nov. 1905	3	5	9
13	Collections (as 3d. donations) at the Mosque on Eed Day, 29th Nov., 1905	3	14	3
14	Said Massum Shah, Storekeeper, Murray Street, Syed, Pishori, Afghan	1	0	0
15	Amir Khan, Pishori, Afghan	2	0	0
16	Mohamed Saeed, Gardener, Pishori, Afghan		14	0
17	Habibulla and Aiulla, Pishori, Afghans	1	0	0
18	Sooltan (brother to Mokurrum), Pishori, Afghan	1	0	0
19	Moosakhan, Draper, Bungish, Afghan	3	0	0
20	Ghuffar, Camel Owner, Kharotie, Afghan	5	0	0
21	O. D. Sookhia, Parsi		19	0
22	Khodai Dad, Hawker, Pishori, Afghan		2	0
23	Abdul Aziz Sirkar, Draper, Bengali	1	10	0
24	Sher S. T. Mohamed, Durranie, Afghan	2	0	0
25	Rassool, Draper, Afridi, Afghan	5	0	0
26	Collections at the Mosque on Friday, 23/2/'06	1	0	6
27	Shamshad, Pishori, Afghan		2	0
28	Moosa Mastan, Balooch	2	0	0
29	Derria Khan (Iskat money), Banoochi, Afghan	2	0	0
30	Chandan, Herbalist, Pishori, Afghan		5	0
31	Noor Mohamed, Camel-driver, Pishori, Afghan	2	0	0
32	Fateh Bux Mulla, Draper, Punjabi	1	0	0
33	Nathoo Mohamed, Taylor, Punjabi		10	0
34	Fateh Mohamed Klan, of Melbourne, Punjabi		10	0
35	Hakim Khan, Melbourne, Punjabi		10	0
36	Fazel Din, Camel-owner, Pishori, Afghan	4	0	0
37	Yakoobali, Draper, Bengali	1	5	0
38	Fazle Ahmed, Night watchman, Punjabi		5	0
39	Rahim Khan Shara, Draper	1	10	0
40	Zeriph Khan, Storekeeper, Banoochi, Afghan	1	0	0
41	Abdulla, Draper, Bengalie		5	0

		£	s.	d.
42	Hoffiz Mohamed Hayat, Merchant, "Busy Bee" Drapery Establishment, William Street, Punjabi	1	0	0
43	Mohamed Saleh, of Colombo, Cingalie		10	0
44	Rents of Cottages west side of the Mosque, collected to September 3, 1906.	13	4	3

FREMANTLE, NORTH FREMANTLE, YORK, &c.

45	Said Allum Shah, Merchant, Punjabi, Fremantle	7	10	0
46	Mrs. Said Allum Shah, Fremantle	2	0	0
47	Said Makhdoom Shah, Storekeeper, Fremantle	2	0	0
48	Harastoola and Farastoola, Drapers, Bengalie, North Fremantle	1	10	0
49	Molvi Abdul Wahid Sirkar, Bengalie, N. Fremantle		10	0
50	Abdul Sobhan, Draper, Bengalie, N. Fremantle		10	0
51	Abdul Aziz Molla, Draper, Bengalie, N. Fremantle		5	0
52	Moosa Khan, Walad Haji Brohi, Farm Contractor, Balooch, York	2	0	0
53	Shaik Ali Mohamed, Storekeeper, Arab, Moora	9	0	0
54	Maazulla, Camel-owner, Solaiman Khel, Afghan, Carnarvon	5	0	0
55	Kutub Khan, Camel-owner, Solaiman Khel, Afghan, Carnarvon	2	0	0
56	Anwar, Camel-owner, Pishori, Afghan, Carnarvon	1	0	0
57	Mian Mohamed Eeda, Punjabi, Geraldton		10	0
58	Abdulla Kachhi, Storekeeper, Indian, Lawlers	1	10	0
59	Basweer, Camel-carrier, Pishori, Afghan, Laverton	5	0	0
60	Taj Mohamed, Storekeeper, Punjabi, Laverton	5	0	0
61	Azad Khan, Camel-owner, Kharotie, Afghan, Leonora	5	0	0
62	Zerrin Khan, Camel-owner, Pishori, Leonora	3	0	0
63	Peroz Khan, Camel-driver, Pishori, Leonora	3	0	0
64	Sher Jan, Maykhel, Afghan, Coolgardie	2	0	0

COLLECTIONS ON THE GOLDFIELDS

Per Jemadar Faiz Mohamed, February, 1906.

Total, £45 12s., as under:—

65	Zaphto Khan, Mianie, Afghan, Mt. Morgans	3	0	0
66	Gool Mohamed, Mianie, Afghan, Mt. Morgans	3	0	0
67	Tora Baz Khan, Mianie, Afghan, Mt. Morgans	2	0	0
68	Fateh Mohamed, Mianie, Afghan, Mt. Morgans	2	0	0
69	Hookmat, Nassur, Afghan, Laverton	2	0	0
70	Mohamed Rasool, Afridi, Afghan, Laverton	2	10	0
71	Sarlai Mohamed, Khorstay, Afghan, Bummers' Creek	2	0	0
72	Par Yarow, Afghan, Bummers' Creek	5	0	0
73	Mian Jan, Pishori, Afghan, Bummers' Creek	2	3	0
74	Gulab Shah, Bajori, Afghan, Bummers' Creek	2	0	0
75	Mulla Nizam Din, Khorstay, Bummers' Creek	5	0	0
76	Mulla Mohamed Ali, Bummers' Creek	1	0	0
77	Mohamed Arjhan Pishori, Bummers' Creek	1	0	0
78	Mohamed Sheriff, Pishori, Bummers' Creek	1	10	0
79	Gool Noor, Pishori Afghan, Leonora	1	0	0
80	Sadaff Khan, Pishori Afghan, Leonora	3	0	0
81	Shaikh Bacha, Poultry-farmer, Shaikh Afghan, Leonora	1	0	0
82	Said Baz, Camel-owner, Pishori, Afghan, Leonora	1	0	0
83	Said Mulla Miangool, Pishori Afghan, Leonora	1	0	0

		£	s.	d.
84	Abdul, Malay, Coolgardie		5	0
85	Ghulam, Camel-driver, Pishori, Afghan, Coolgardie		10	0
86	Goolzar, Camel-driver, Pishori, Afghan, Coolgardie		2	6
87	Akbar Khan, Draper, Punjabi, Afghan, Coolgardie	1	0	0
88	Akbar Khan, Draper, Punjabi Afghan, Coolgardie	1	0	0
89	Hasham Ali, Pishori, Afghan, Coolgardie		10	0
90	Hosain Bux, Indian, Coolgardie		5	0
91	Abdul Rahim, Camel-driver, Pishori, Afghan, Coolgardie		5	0
92	Niamat, Camel-driver, Pishori, Afghan, Coolgardie		5	0
93	Ahmed, Camel-driver, Malay, Coolgardie		6	6
94	Fateh Khan, Punjabi	1	0	0
95	Ziarat Khan, Pishori, Afghan		5	0
96	Naeem Khan, Pishori, Afghan		5	0
97	Khan Bacha, Pishori, Afghan		5	0
98	Abdul Satar, Pishori, Afghan		5	0
99	G. Mohamed, Mekrani, Balooch	1	0	0
100	Haider, Balooch	1	0	0
101	Gwadri, Balooch		10	0
102	Ahmed, Balooch		10	0
103	Honak, Balooch		5	0
104	Narain, Hindoo		5	0
105	Bahram Mian, Pishori, Afghan	1	0	0
106	Hashim, Balooch		10	0
107	Akbar, Kohatie, Afghan		10	0
108	Sher Dil, Pishori, Afghan	1	0	0
109	Amir Jan, Pishori, Afghan		14	0
110	Said Secunder Shah Mian, Pishori, Afghan	2	0	0
111	Bahdur Khan, Pishori, Afghan	1	0	0
112	Said Asghar, Pishori, Afghan	1	0	0
113	Mirza, Pishori, Afghan		2	0
114	Collections per Juma Khan at Coolgardie	2	1	6

AMOUNTS COLLECTED AT PORT HEDLAND.

By Faiz Mohamet Jemadar (assisted by Jourack and Dost Mohamed, the leading Balooch gentlemen), in three instalments—£100, £66, and £16 1s. 6d.—in May, 1906, as under:—

115	Lal Mohamed, Camel-owner, Balooch	20	0	0
116	Karam, Camel-owner, Balooch	20	0	0
117	Moosa Khan, Mekrani, Camel-owner, Balooch	10	0	0
118	Shah Morad, Mekrani, Camel-owner, Balooch	5	0	0
119	Osman, Mekrani, Camel-owner, Balooch	10	0	0
120	Fakeer Dad, Mekrani, Camel-driver, Balooch	2	0	0
121	Noor Mohamed, Camel-driver, Balooch	2	0	0
122	Yar Mohamed, Camel-owner, Balooch	5	0	0
123	Nabi Bux, Camel-owner, Balooch	5	0	0
124	Allaodin, Camel-owner, Balooch	5	0	0
125	Basham, Mekrani, Camel-owner, Balooch	10	0	0
126	Rahimna, Sheedi, Camel-owner, Balooch	5	10	0
127	Bachal, Sindhie, Camel-owner, Balooch	5	0	0
128	Madat, for his deceased brother, Mokurrum, Camel-owner, Pishori, Afghan	20	0	0
129	Bahram Kaka, Camel-driver, Pishori, Afghan	2	0	0
130	Abdul Rashid, Camel-owner, Pishori, Afghan	10	0	0
131	Shakoor, Camel-driver, Pishori, Afghan	4	0	0
132	Nek Mohamed, Camel-owner, Pishori, Afghan	5	0	0

		£	s.	d.
133	Abdulla Mian, Camel-owner, Pishori, Afghan	6	0	0
134	Sohbat Mirakham, Camel-driver, Pishori, Afghan	1	0	0
135	Abdul Kadir Shaikh, champion wrestler, Pishori, Afghan	5	0	0
136	Jamal Singh, Camel-owner, Sikh	5	0	0
137	Fal Singh, Camel-owner, Sikh	10	0	0
138	Jemadar Faiz Mahomet (who contributed £50 towards the Fund in 1904)	9	11	6
139	Amount received from Said Secunder Shah, Camel-owner, Pt. Hedland, as contributions from sundry persons, viz.: Self £10; Sianna Sindhi, £10; Two others, £10	30	0	0
	Total contributions	424	7	9
	Mortgage on lot 18: £150 at 7 per cent. interest, from Oct. 24, '95, 3 years' interest payable half-yearly, Fred. Groft	150	0	0
	Mortgage on lot 19: £150, at 8 per cent. interest, from Dec. 1, '05, 3 years, interest payable half-yearly, Mrs. L. C. Smith	150	0	0
	Grand Total	£724	7	9

Note.—Mr. Anwar Kakad, a leading member of the Afghan community, who contributed £56 towards the Mosque Fund in 1904, has been good enough to present to the Mosque, this year, praying carpets of the value of £33 for the use of the congregation.

GENERAL DISBURSEMENTS ACCOUNT.

From August 1, 1905, to November 30, 1906.

Cash Expenditure.

				£	s.	d.	£	s.	d.
Water Account—									
Water rates 90s., fixing meter 20s., building fees 60s. paid Met. Waterworks Board				8	10	0			
¾ union for water tap					2	6			
Laying water pipes, Power Bros.				2	0	0			
Testing the pipes and meter					1	6			
Laying water pipes, B. Olive				2	5	0			
							12	19	0
Insurance—									
Insuring against accident, 3 months				1	0	0			
Insuring against accident, 3 months, New Zealand Company				1	0	0			
							2	0	0
Plans and Supervision—									
Supervising fees, John Eliot, architect				5	5	0			
Balance fees, plans and specifications, and legal costs, Din Mohamed, architect				15	7	6			
Surveyor's fees, marking boundaries 4 lots, Crossland and Hardy				4	4	0			
							24	16	6
Religious Books and Tracts—									
English translation, 11 copies of the Holy Koran and other books, Taraori				5	2	6			
Review of Religions, monthly magazine, in English and Urdoo, Qadian, India				1	0	6			
Tracts and pamphlets, Lahore				1	0	6			
Map of Australasia, &c., Perth					12	6			
							7	16	0
Drain Account—									
Deposit paid Perth City Council	5	0	0						
Less amt. refunded—June 28/'96	4	3	7						
					16	5			
Drain pipes, Wilson, Gray & Co.				5	0	0			
Laying drain pipes, contract, F. Croft				2	10	0			
							8	6	5
Electric Light Account—									
Installation of lights, etc., Splatt, Wall & Co.				10	0	0			
Installation of lights, etc., Splatt, Wall & Co.				10	0	0			
Installation of lights, etc., Esmond				1	15	0			
Paid Gas Company—March 5s., April 5s., May 7s. 5d., June 9s. 2d., July 8s. 7d., August 11s. 6d., September 8s. 5d., Oct. and Nov. 10s. 1d.				3	5	2			
							25	0	2
Loan Account—									
Charges—									
Costs of mortgage, £150, Mrs. L. C. Smith, per James and Darbyshire (solicitors), £4 19s. 9d. Commission for finding loan, Withers, £2 2s.				7	1	9			
Duty stamps and registration fees—mortgage £150, Fred Croft					17	6			

	£	s.	d.	£	s.	d.
Interest—						
For ½ year due Ap. 24, '06, mortgage £150, Fred. Croft, at 7 per cent.	5	5	0			
For ½ year due May 31, '06, mortgage £150, Mrs. L. C. Smith, at 8 per cent.	6	0	0			
Refund Temporary Loans—						
Balance of £44, Faiz Mohamet, see Report Book, 1904-5	20	0	0			
I. and A. Association, see Rep. Book, 1904-5	26	0	0			
				65	4	3
Sundry Accounts—						
Fruit, 1 case, used on the occasion of laying the foundation stone of Mosque, Nov. 13, '05		15	0			
Printing Report Books, 1904-5, Clarke Bros.	5	10	6			
Advertisements 2s., tram fares 6d.		2	6			
Sanitary pans, Perth City Council, 12s. and 12s.	1	4	0			
Rates on 4 lots, 1903-4, Perth City Council	12	15	0			
1 receipt book		1	0			
1 book case, R. Nathan	3	10	0			
1 clock, J. Winter	2	15	0			
Sand for filling low ground, R. Baker, 10s., 18s.	1	8	0			
Sand for filling low ground, McLaughlin	3	0	0			
Printing circulars, paid Hall	1	0	0			
Matting, 45 yds., for Mosque floor	1	3	9			
Exchange on cheque, £14, Coolgardie		1	0			
1 table		8	0			
2 dust bins		9	0			
Making crossing approach, entrance Brisbane Place, Perth City Council	1	10	0			
1 rubber stamp and pad		4	0			
5 stretchers 19s. 6d., 1 lock 6d., Sd. Karam	1	0	0			
				36	16	9
Postage and Telegrams Account—						
Sundries—Aug. 1st, '05, to Nov. 30th, '06—as per Stamp Book Register	4	9	9			
				4	9	9

BUILDINGS ACCOUNT.

Cash Expenditure from Oct. 23, 1905, to June 4, 1906.

	£	s.	d.
General Expenses—			
Building licence £1 16s., do. 11s., Perth City Council	2	7	0
Shed for builder's tools, &c., timber and iron	3	1	6
Damp course, P. Dawson	4	7	6
Sand and concrete, W. Richards	6	6	6
Iron bars and arches £3 19s., do. £1 11s. 3d., South and Dad	5	10	3
Gold paint 5s. 6d., do. 3s. 8d., vermilion 1s., whiting 1s.		11	2
Turpentine		4	9
Galv. iron sheets, Fremantle, Shah	7	10	0
Mouldings, plaster Paris, 40s., do. 23s., W. Burville	3	3	0
Lime £10, do. £10, do. £3, Briggs & Rowland	23	0	0

	£	s.	d.	£	s.	d.
Paint and oil, J. Eliot		18	6			
Timber, Joinery and cement £40, do. £30, paid Coombe, Wood and Co.	70	0	0			
Stone and marble slabs and inscription, Wilson, Gray and Co.	15	0	0			
Iron girders, Drake and Stubss	5	11	9			
Nails, locks, galv. iron sheets, paints, oils, etc. £20, do. £20, do. £10, paid McLean Bros. and Rigg	50	0	0			
Railage and cartage, bricks, etc., R. Baker	66	15	0			
Carting 1 lime box		2	0			
Ceiling sheets, W. H. Kidston and Co.	13	13	11			
Metal panels and iron stays for top of Mosque building, Fred Metters and Co.	3	0	0			
				281	2	10
Wages and Contracts—						
Labourers:						
C. T. Steer—Oct. 30, '05, to Dec. 9, '05	14	4	9			
J. Heath, Dec. 4 to 16, '05	4	5	7			
L. Lyle, Dec. 18 to 23, '05	1	18	2			
B. Bridgemart, Jan. 25 to 27, '06	1	6	0			
				21	14	6
Bricklayers:						
W. Whitmore, Oct. 30, '05, to Ap. 3, '06	27	5	0			
W. D. Kay, Oct. 30, '05, to Mar. 24, '06	23	19	2			
McReady, Jany. 25 to Feb. 3, '06	5	18	0			
E. J. Henderson, Feb. 24 to Mar. 17, '06, contract	20	8	6			
F. Bates, Mar. 26-27, '06		17	3			
				78	7	11
Carpenters:						
J. McGregor, Nov. 27, '05, to Jan. 13, '06	13	4	10			
W. H. Hill, Dec. 2, '05		12	0			
J. H. Lamptee, Jan. 24-29, '06	2	17	9			
S. J. Shaddock, Jany. 24 to Ap. 7, '06	10	7	7			
				27	2	2
Plasterers:						
T. Haynes, Dec. 18, '05, to Jany. 6, '06	6	10	10½			
R. Miller, Dec. 18-23, '05	2	6	1½			
W. Wurz, Jany. 8-31, '06, contract	16	1	3			
E. Lakee, Jany. 19-24, '06	1	6	3			
Lavelle, Mar. 26 to Ap. 14, '06, contract	9	1	0			
				35	5	6
Painters:						
Phelon and Hotson, Jany. 1-6, '06, contract	4	10	0			
Phelon, Jany. 29 to Feb. 4, '06, contract	1	16	0			
				6	6	0
Plumber:						
Geo. T. Wilkinson—Mch. 26 to April 14, '06	7	4	0			
				7	4	0
Foreman:						
Fred Croft, Oct. 23, '05, to June 4, '06, wages £93 11 9						
Less amt. paid by H. M. Hayat for employing him at his private residences; 2 weeks and 1 day 6 10 0						
	87	1	9			
				87	1	9

LIABILITIES.

Incurred from October 23, 1905, to November 30, 1906.

	£	s.	d..	£	s.	d.
Buildings Account—						
Coombe, Wood & Co., Ltd., Timber, etc.	120	8	4			
McLean Bros. & Rigg, Hardware, etc	65	11	3			
Wells Bros., Bricks	180	0	0			
Fred. Metters & Co., Metal Panels	4	8	6			
W. H. Kidston & Co., Ceiling Sheets	5	17	9			
Briggs & Rowland, Lime	5	11	9			
				381	17	7
General Charges Account—						
Drain Account—Wilson, Gray & Co., Drain Pipes	5	8	6			
Sundry—McLaughlin, Sand	5	15	3			
Interest on Mortgage £150, for half-year due 24th Oct., 1906, Fred Croft	5	5	0			
Interest on Mortgage £150, for half year due 30th November, 1906, Mr. L. C. Smith	6	0	0			
Legal Costs, etc.—Registration of "The Mohammedan Mosque" under Associations' Incorporation Act, 1895; obtaining Certificate of Incorporation, Moss & Barsden, solicitors	24	3	6			
				46	12	3
				£428	9	10

SUMMARY.

GENERAL DISBURSEMENTS AND CHARGES ACCOUNT.

	£	s.	d.	£	s.	d.	£	s.	d.
Cash Expenditure—									
Water Account				12	19	0			
Insurance				2	0	0			
Plans and Supervision				24	16	6			
Religious Books and Tracts				7	16	0			
Drain Account				8	6	5			
Electric Light Account				25	0	2			
Loan Account				65	4	3			
Sundry Account				36	16	9			
Postage and Telegrams Account				4	9	9			
							187	8	10
Liabilities—									
Drain Account	5	8	6						
Sundry Account	41	3	9						
				46	12	3			
							243	1	1

BUILDINGS ACCOUNT.

	£	s.	d.	£	s.	d.	£	s.	d.
Cash Expenditure—									
General Expenses				281	2	10			
Wages and Contracts—									
Labourers	21	14	6						
Bricklayers	78	7	11						
Carpenters	27	2	2						
Plasterers	35	5	6						
Painters	6	6	0						
Plumbers	7	4	0						
Foreman	87	1	9						
				263	1	10			
				544	4	8			
Liabilities—									
Sundries				381	17	7			
							926	2	3
							£1160	3	4

NOTE.—Should there be any error in the amount received from any gentleman, or any omission of contributions, etc., or if the alteration of address is desired, it should be notified at once to Mr. H. MUSAKHAN, Hon. Secretary, 95 Brisbane Street, Perth.

On the following pages is given some interesting accounts of proceedings which may be explained here.

The work of carrying out the project of the proposed Mosque to completion was entrusted in June, 1904, to certain members who used all their ability and influence in bringing the project to its present shape, namely, alarge block of ground about 66 x 166 feet was purchased in the North of William Street (a principal street of Perth), the ground consisting of 4 lots (33 x 83 feet each) being Nos. 16, 17, 18 and 19 of Perth town lots N 11 and N 12, bounded by three streets, viz., William Street on the East side, Robinson Avenue on the South side, and William Street on the West Side. Lots 16 and 19 facing William Street, and lots 17 and 18 facing Brisbane Place. The Mosque is now built on lot 16 and a brick cottage of three rooms and kitchen with an open meeting Hall is built on lot 17 on the West side of the Mosque. The other two lots, 18 and 19, being vacant ground which might be utilised later on for a School and a Public Hall, or other purposes as the Committee might think advisable. The Mosque as now built has all necessary conveniences attached to it for ablution, etc., to satisfy the present requirements, and the cottage has enough accommodation for those of our brethren who stay in Perth temporarily and who are unable to find accommodation in public hostels in the city on account of the prejudice at present prevailing amongst the inhabitants of this country against colour and Asiatic races.

The foundation stone of the Mosque building was laid on Monday, the 13th day of November, 1905 (corresponding with the 15th day of Ramazan, 1323, Hijri) before a representative gathering of the Mohammedans. Jemadar Faiz Mohamet (Durrani Afghan) assisted bv Hoffiz Mohammad Hayat performed the ceremony of placing the foundation stone in position. Mr. John Elliot, J.P., building surveyor, was also kind enough to attend, who took keen interest in the supervision of the buildings and through whose valuable assistance and advice a great saving in expense was made. Amongst others the following members were present:—1 Moosa-Khan, Gundapoori; 2 Nathoo Mohammed; 3 Hasan Musakhan; 4 Sultan Mohamet Walad Mahmood, Pishori; 5 Wollom Durranie; 6 Mohammed Yakoob, Maykhel Lonie; 7 Said Fakir Shah; 8 Said Massam Shah; 9 Shamshad Walad Hazrat Shah; 10 Mirza Fateh Mohamed Dean; 11 Hoffiz Ghulam Ahmed; 12 Ghulam Mohamet, son of J. Faiz Mohamet; 13 Adam Khan Walad Painda Khan, Solainan Khel; 14 Mirza Ghulam Mahmood; 15 Lateef Pishori; 16 Atta Mohamed Kharotie; 17 Mulla Fateh Bux Walad Sain Jhenda; 18 Solaiman Khan, Chib Rajpoot. This last-mentioned gentleman was particularly pleased to be present at the ceremony, as he was the first member to move in the present Mosque project and to pay £10 towards the fund.

It was principally through the exertions and influence of Jemadar Faiz Mohamet (Durranie, Afghan) that funds were collected, with the help of which the project has reached its present stage. About five-sixths of the funds were collected by him travelling hundreds of miles by land and sea, by rail, coach and on camels-back to different parts of the goldfields where camel carriers and traders carry on business. He is a leading and popular member of our community, having resided and carried on an extensive camel business in the State of South Australia and in this State for about 30 years. Owing to old age and for other private reasons he lately retired from business, and on account of some urgent business, he suddenly left this State for India about the end of June this year. His absence from this State has unfortunately seriously affected the progress of the project as he took keen interest in the whole movement. Soon after his departure, through the ignorance and want of discretion on the part of some members, a friction and disagreement occurred between the Afghan and the Indian communities over the management of the Mosque affairs. But it was fortunate that the disagreement did not last long, and the disputes were soon settled amicably as between the parties concerned.

Several meetings were held in July and August this year to discuss the situation that had arisen. In order to prevent a future occurrence of same a Document was drawn up and signed by representatives of the several communities residing in this State, of which a copy is herewith attached, marked "A." On the basis of this agreement a committee was duly formed to manage and control the affairs of the Mohammedan Mosque. Copies of the subsequent proceedings (from the Minute Book) are also attached herewith marked B, C, D and E, for the information of all such members who are unable to come to Perth and who wish to be enlightened on the progress of the Mosque affairs to the date of the publication of this second Annual Report. Now, it is earnestly hoped that some principal members of our community will take keen interest and pay serious attention to this National and Religious project and will endeavour to help its progress to a successful end, thereby obtaining the blessings of the Almighty and Omniscient God who is cognizant of all our actions, and gaining the gratitude of the Mohammedans in general

H. M. HAYAT,
Trustee.
H. MUSAKHAN,
Hon. Secretary.

Perth, 30/11/06 — 13/10/1324.

A.

AN AGREEMENT

between several Mohammedan Communities and races
interested in the
MOHAMMEDAN MOSQUE,
PERTH, WESTERN AUSTRALIA,
and the Magna Charta of Pan-Islamic Union and Brotherhood.

Dated at Perth, Western Australia, 13th August, 1906.

DUTY STAMP. · 10/-.

In the name of God, the Merciful and the Compassionate, Praise be to God; and the blessings of God on His great Apostle.

MEMORANDUM OF AGREEMENT between the Delegates and Representatives of the several Mohammedan Communities resident in Western Australia in the Commonwealth of Australia, namely, Afghans of the one part, and Indians (including Punjabies, Bengalies, Sindhies and other races of India) of the second part, and Syeds of the third part, and Baloochies (including Brohies and Mekranies) of the fourth part, and Arabs and other various Mohammedan races of the fifth part as follows:—

1. WHEREAS in June, 1904, A.D., it was proposed and decided by certain principal members of the aforesaid Mohammedan Communities that a piece of ground be purchased in the city of Perth in Western Australia aforesaid and a Mosque and other necessary buildings be erected thereon and the same to be used as a place of worship and for other religious and charitable purposes for and by the Mohammedans in general of all races, colour, nationalities and creeds. And in consequence of such proposal and decision funds were collected and received, the same being contributed by members of the aforesaid communities. And a piece of land was purchased and a Mosque and other necessary buildings were erected thereon. AND WHEREAS now certain disputes and differences have arisen between the members of the aforesaid communities as to the control and management of the said Mosque and all properties connected therewith and as to payment of debts incurred in connection therewith. IT IS NOW hereby agreed by and between the aforesaid parties that the said Mosque and all lands, buildings and other properties in connection therewith shall belong jointly and severally to the aforesaid communities and that all members of the said communities without any distinction and irrespective of race, colour, creed and nationality shall have and possess equal rights, titles and interest in the said Mosque and properties and management and control thereof whether or not such members have contributed donations or subscriptions towards the General Fund thereof. And that all debts shall be paid by collecting further donations and subscriptions as soon as possible.

II. WHEREAS, the management of the purchase of the said land and erecting the said Mosque and other buildings thereon and collecting funds in connection therewith was hitherto in the hands of four principal members, namely, Jemadar Faiz Mahomet, Hoffiz Mohammed Hayat, Nathoo Mohamed, and Hasan Musakhan, all of Perth, aforesaid, for the last past two years. AND WHEREAS certain disputes and differences having arisen between Afghans on the one part and the Indians on the other part, the last three of the aforesaid members, namely, Hoffiz Mohammed Hayat, Nathoo Mohamed and Hasan Musakhan, representing the Indian communities, claimed remuneration for services rendered and other compensation on behalf of their communities in the event of the Afghan community securing and keeping the sole management and control, in their own hands, of the said Mosque and properties to the entire exclusion of the other Mohammedan communities. AND WHEREAS all such disputes and differences have now been amicably settled as mentioned in the foregoing Clause I. to the satisfaction of all parties concerned. Now in consideration of such amicable settlement as aforesaid the said three members withdraw and relinquish all their claims whatsoever. PROVIDED that the said three members shall be indemnified against all losses and debts incurred in connection with the said Mosque and properties. ALSO PROVIDED that such aforesaid amicable settlement shall remain in force for all times and shall be binding on all members of the aforesaid communities.

III. It is further hereby agreed that all members appointed or elected hereafter and from time to time in future as officers and committee for the management and control of the said Mosque and properties and matters connected herewith shall render their services free of any charge without claiming any remuneration or compensation whatsoever on any account. AND that such officers and committee shall act and discharge their duties in accordance with the Rules and Regulations of "The Mohammedan Mosque," registered under the Associations, Incorporation Act, 1895, of Western Australia aforesaid.

IV. IT IS further agreed by and between the said parties that after all debts in connection with the said Mosque and properties have been paid and discharged, in such case and event, in place and in stead of the present Trustees—Faiz Mohamet and Hoffiz Mohammad Hayat—His Majesty the Ameer of Afghanisten shall be appointed as Trustee of the said Mosque and all lands and properties connected therewith. PROVIDED there be no political or other difficulty or hindrance in so doing and that the law of this country would permit taking such steps.

On behalf of their respective communities the Delegates and Representatives, the aforesaid parties have set their hands hereto at Perth aforesaid on the 13th day of August, 1906.

Signed, sealed and delivered.

1. ANWAR KAKAD, Afghan, Meenaar, Northam District.
2. ABDUL KARIM, Ghilji, Afghan, Perth.
3. SHAIKH MOHAMED AMIN, Afghan.
4. FAIZ MOHAMED, Maykhel, Afghan, Perth.
5. SAID KARAM, Afghan, Perth.
6. SHAIKH ABDUL KADIR, Persian, Perth.
7. HASAN MUSAKHAN, Tareen Afghan, Bookseller and Stationer, etc., 95 Brisbane Street, Perth.
8. NATHOO MOHAMED, Tailor, Indian, 74 Aberdeen Street, Perth.
9. TAJ DEAN LONE, General Dealer, Punjabi Indian; 74 Aberdeen Street, Perth.
10. JOHN MOHAMED LONE, Tailor, Punjabi Indian, 74 Aberdeen Street, Perth.
11. AKBER KHAN, Rajpoot Indian, 74 Aberdeen Street, Perth.
12. RAHIM KHAN SHARA, Verdug Afghan, 74 Aberdeen Street, Perth.
13. KHODA BUX ABBAS ALLI, Rajpoot Indian; Brown Street, East Perth.
14. HOFFIZ GHULAM AHMED, Punjabi Indian, "Busy Bee," 267 William Street, Perth.
15. MIRZA FATEH MOHAMED DEAN, Moghul, Punjabi Indian, Superintendent of Perth Night Patrolling Company, 260 William Street, Perth.
16. SOLOMAN KHAN, Chib Rajput, Night Watchman, Punjabi Indian, 267 William Street, Perth.
17. HOFFIZ MOHAMMAD HAYAT, Punjabi Indian, Merchant and Proprietor of the "Busy Bee" Drapery Establishment, Busy Bee Arcade, William Street, Perth.
18. PEEROO WALED MORAD, Balooch, Port Hedland.
19. FAZAL SHAH Wd. FAZAL NOOR, Katikhel, Pishori Afghan, William Street, Perth.

20. SHAIKH ABDUL WAHID SARKAR, Bengali Indian; John Street, North Fremantle.
21. SHAIKH ABDUL SUB-HAN, Mandal, Bengali Indian; John Street, North Fremantle.
22. FARASTULLA SARKAR, Bengali Indian, John Street, North Fremantle.
23. MOHAMED KADIR BEN AHMED, of Singapore, Malay Roe Street, Perth.
24. ABDUL KADIR SHAIKH, Koreish, Afghan (late of Karachi, Sind.), William Street, Perth.
25. PROFESSOR CHANDAN, Pishori Afghan, Herbalist, Perth.

In presence of

H. MUSAKHAN,
News Agent, Bookseller and Stationer,
95 Brisbane Street, Perth.

B.

(From the Minutes Book)

MINUTES OF PROCEEDINGS.

A general meeting of the Mohammedan community was held at the Mosque, William Street, corner of Robinson Avenue, Perth, W.A., on Thursday evening, 9th August, 1906, at 8 p.m., for the purpose of vesting the general management of the Mosque in a committee consisting of eight duly qualified members.

The following gentlemen were present at the meeting, viz.:—Messrs. 1, Nassrullah, Afghan; 2, Fazal, Pishori Afghan; 3, Shaikh Mohamed Amin, Afghan; 4, Amirulla, Afghan; 5, Chacha Khair Din, Punjabi; 6, Faiz Mohamed, Maykhel Afghan; 7, Mohamed Amin, Mianie Afghan; 8, Mulla Ahmed, Tokhie Afghan; 9, Said Fakir Shah, Pishori Afghan; 10, Massum Shah, Pishori Afghan; 11, Atta Mohamed, Kharotie Afghan; 12, Mirza Fazle Ahmed Dean, Punjabi; 13, Mirza Ghulam Mahmood Dean, Punjabi; 14, Mirza Fateh Mohamed Dean; 15, Hoffiz Ghulam Ahmed, Punjabi; 16, Hoffiz Mohamed Hayat, Punjabi; 17, Nathoo Mohamed, Punjabi; 18, Said Karam, Afghan; 19, Anwar Kahad, Afghan; 20, Speen, Afghan; 21, Mulla Naik Mohamed, Nassur Afghan; 22, Amir Mohamed, Daftani Afghan; 23, Abdul Karim, Ghilji, Solaiman Khel Afghan; 24, Hasan Musakhan, Tareen Afghan; 25, Peeroo, Balooch; 26, Mr. Ryan, chief accountant of Messrs. Charles Moore and Co.

On the proposal of Mr. Hoffiz Mohamed Hayat, merchant, seconded by Mirza Fazle Ahmed Dean, it was unanimously agreed that Mr. Anwar Kakad take the chair.

Mr. Anwar Kakad (chairman) thanked them for the honour they had conferred upon him. He then explained the reason as to why the meeting was convened that evening. He said that for over two years past the management of the Mosque was in the hands of four well-known gentlemen and members of their community, viz.: Messrs. Faiz Mohamet Jemadar, Hoffiz Mohamed Hayat, Nathoo Mohamed, and Hasan Musakhan, who had carried out same with great tact and ability.

Funds were collected, land was purchased, and necessary buildings were erected. Detailed accounts of monies received and disbursed were submitted to two auditors, namely, Messrs. A. J. Butt and O. D. Sookhia, and duly passed. The Mohammedan Association was registered under the "Associations' Incorporation Act, 1895, West Australia," under the title of "The Mohammedan Mosque." It was, therefore, now desirable and expedient that duly qualified officers be elected, and a committee be formed who shall in future manage the work, frame rules and regulations, and carry out generally the business and management of the Association in a legal manner.

BUSINESS.

Moved by Mirza Fateh Mohamed Dean, seconded by Mulla Naik Mohamed, that Said Karam be elected as President of the Association. Carried unanimously. Moved by Abdul Karim Ghilji, seconded by Mirza Ghulam Mahmood, that Hasan Musakhan be elected as Treasurer, and that he shall also act as an Hon. Secretary for the time being as he had done, so far, in the dual capacity. Carried unanimously. Moved by Amirulla, seconded by Chacha Khairuddin, that the following gentlemen be elected as members of the Committee, viz.:—

1, Abdul Karim Ghilji; 2, Mulla Naik Mohamed, Nassur; 3, Massum Shah, Said; 4, Anwar Kakad; 5, Nathoo Mohamed; 6, Hoffiz Mohamed Hayat. Carried.

Hoffiz Ghulam Ahmed then proposed, and Peeroo Balooch seconded, a vote of thanks to the Chairman.

At 9 p.m. the meeting was adjourned sine die.

Recorded by H. Musakhan.

Confirmed.

(Signed) ANWAR KAKAD, Chairman.

C.

A meeting of the Committee and Officers, elected at the last General Meeting, was held on Sunday, the 19th day of August, 1906, at the temporary Committee Room, at the Mosque, in William Street, Perth. All the members (with the exception of Mr. Anwar Kakad) were present; and also two gentlemen, namely, Haji Abdulla, Pishori, and Said Fakir Shah were present as visitors.

The President, Said Karam, took the chair.

The Hon. Secretary, Mr. H. Musakhan, read the minutes of the proceedings of the last general meeting.

The President explained that Mr. Anwar Kakad was absent from the meeting because, at the request of a large number of the members he had gone to the Goldfields to collect more funds for the Mosque, and hoped that he would soon return with a large amount to enable the Committee to pay debts now due and owing by the Mosque.

Mr. Hoffiz Mohamed Hayat said that he was pleased to know that lately a keen interest was shown and taken in the affairs of the Mosque, and that almost the whole community of his co-religionists and brethren had awakened to help the Mosque project. Funds were badly wanted, and all members must exert themselves to raise sufficient funds to meet the liabilities of the Mosque. He was pleased to be present at the first meeting of the Committee, and was also pleased to see that all members but one had punctually attended. He could hardly express the joy and pleasure that he felt at seeing with his own eyes and in his own life time the object of his past dreams as realized, and the fruit of his own and his friends' and colleague's continual exertions as borne and come into existence in the shape of the present Committee, and in the shape of the Mosque buildings and premises owned and possessed by his brethren and co-religionists in the city of Perth, the metropolis of Western Australia, and he felt sure that all the Mohammedans sincerely shared with him the feelings of joy and pleasure at the realization of their dear and life-long object, namely, to erect and leave behind a monument for generations to come and see that they as Mohammedans were God-loving and God-fearing people, and worthy citizens of the British Empire. (Cheers.)

BUSINESS.

The Secretary placed on the table certain accounts, of which a prompt settlement was necessary.

On the motion of Mr. Abdul Karim, seconded by Nathoo Mohamed, the following amounts were voted for payment: Messrs. Fred. Metters and Co., £3; Briggs and Rowland, £3; and T. McLaughlin, £3. It was regretted that owing to insufficiency of funds other accounts could not be paid until further funds had been collected and received.

On the motion of Said Massum Shah, seconded by Mulla Naik Mohamed, Messrs. H. M. Hayat and Nathoo Mohamed were entrusted with the work of collecting further subscriptions and donations from members of the Indian community residing in Perth and Fremantle district.

The President produced a list of contributions received by him during the previous week through Anwar Kahad, as follows:—

1, Speen, Solaiman Khel Afghan, £3; 2, Nassrulla, Tarikie Afghan, £1; 3, Mohamed Amin, Mainie Afghan, £1; 4, Fais Mohamed, Maykhel, Afghan, £1; 5, Peeroo Morad, Balooch, £1; 6, Said Karam, Afghan, £1; 7, Abdul Kadir, (O. D. Shookhia), Parsi, £1; 8, Akhtar Mohamed, Kakad Afghan, £1; 9, Abdul Karim, Solaiman Khel, £1; 10, Amirulla, Vorezie Afghan, £1; 11, Said Massum Shah, £1; 12, Said Fakir Shah, Afghan, £1; 13, Pro. Chandan, Afghan, £1; 14, Haji Abdulla, Pishori Afghan, £2. Total, £17.

The Secretary desired to know as to when the Yearly Report Booklet should be got ready for publication, as one year had expired since the last Report Booklet had been published on the 31st day of July, 1905.

It was resolved that the publication should be postponed for about two months from then until the return of Mr. Anwar Kakad, and the receipt of further funds.

The Secretary placed on the table a set of Rules and Regulations as framed by the Mosque solicitors, Messrs. Moss and Barsden, of Perth and Fremantle, for the guidance of the Mohammedan Association of West Australia in connection with the Mosque and the property thereof as registered under the Associations' Incorporation's Act, 1895, of West Australia.

It was resolved that the consideration of the said Rules and Regulations be postponed until the next meeting of the Committee, to be held at the same place on Sunday, the 26th day of August inst.

The meeting was adjourned accordingly at 4 p.m.

Recorded by the hon. secretary, H. Musakhan.

Confirmed.

(Signed) SAID KARAM, Chairman.

D.

A meeting of the Committee was held on Sunday, 26th August, 1906, at 3 p.m., at the Mosque. All members with the exception of Mr. Anwar Kakad, attended the meeting; and also the following gentlemen were present as visitors, viz.: Messrs. Aziz Dean, Charagh Dean Vine, Chandan, Atta Mohamed Karotie, Said Fakir Shah, and Shaikh Abdul Kadir (O. D. Sookhia).

The President, Said Karam, took the chair. The Hon. Secretary, H. Musakhan, read the minutes of the proceedings of the last meeting, and laid on the table a draft of Rules and Regulations, as prepared by Messrs. Moss and Barsden, solicitors, for the consideration of the Committee.

All the Clauses from 1 to 14 were one by one read and discussed. Shaikh Abdul Kadir acted as interpreter and explained each clause to the meeting. The following were approved and passed:—

LAWS AND REGULATIONS
of
"THE MOHAMMEDAN MOSQUE"
(Incorporated).

NAME.

1. The Association shall be entitled "The Mohammedan Mosque Incorporated."

FORM OF WORSHIP.

2. The form of worship to be observed in this congregation shall be in accordance with the Mohammedan religion as already established, and no alterations and deviations from the prescribed ritual shall be allowed without the sanction of the Committee of Management.

MEMBERSHIP.

3. Every Mohammedan shall be considered a member, but shall not be eligible to hold any office unless he be over the age of twenty-one.

MANAGEMENT.

4. The General Management of the Mosque shall be vested in a committee consisting of eight duly qualified members, viz.: President, Treasurer (who shall act as Vice-President) and six others who shall be elected annually.

5. The Committee shall have the power of appointing sub-committees and dismissing them.

6. The Committee shall meet for the despatch of business not less than once in each month, such meetings to be convened by circular.

7. At meetings of the Committee five shall form a quorum.

8. All accounts shall be passed by the Committee before payment, and the Committee shall have power to sanction expenditure from the funds for all purposes up to fifty pounds (£50) sterling.

9. The Committee shall draw up a report of the year's proceedings at the meetings which, together with the Treasurer's Financial Statement, shall be distributed amongst the members prior to the annual meeting in Ramzan (the ninth month of the Mohammedan year).

The consideration of the remaining clauses was postponed until next meeting, which was decided to be held at the same place and at the same time, 3 p.m., on the following Sunday, the 2nd day of September, 1906.

The meeting was adjourned accordingly at 4.30 p.m.

Recorded by M. Musakhan, Hon. Secretary.

Confirmed.

(Signed) SAID KARAM, Chairman.

E.

A meeting of the Committee was held at the Mosque at the appointed time on Sunday, 2nd September, 1906. The following members attended, namely:—

1, Said Karam; 2, Abdul Karim; 3, Said Massum Shah; 4, Nathoo Mohamed; 5, Hasan Musakhan. Also the following visitors were present:—1, Said Fakir Shah; 2, Amirulla; 3, Chandan; 4, Mohamed Amin Mianie; 5, Fazel, Pishori; 6, Abraham Mohamet; 7, Shaikh Abdul Kadir (O. D. Sookhia).

The President took the chair.

On the motion of Abdul Karim, seconded by Massum Shah, it was agreed that the consideration of the remaining clauses of Laws and Regulations should be postponed to some other date, when a meeting should be convened specially for that purpose.

The Hon. Secretary read a letter received from Messrs. McLean Bros. and Rigg demanding payment of their account.

A general discussion took place as to how to meet the demands of the several creditors and to pay all debts that were at present owing in connection with the Mosque buildings, as the unsecured debts amounted to £400, or thereabouts. After a heated discussion it was unanimously decided and agreed that a loan of money sufficient to pay all unsecured debts should be obtained on mortgage of the Mosque property at the lowest rate of interest, either from a/bank or some other financier. The Hon. Secretary to fix this matter within a week if possible, and report same at the next meeting to be held on Sunday, 9th September, 1906, at the Mosque, at 3 p.m.

A sum of £10 was voted to be paid to Messrs. McLean Bros. and Rigg at present.

The meeting was adjourned accordingly at 4 p.m.

Recorded by H. Musakhan, Hon. Secretary.

Confirmed.

(Signed) SAID KAKAM, Chairman.

SUPPLEMENT.

On the 10th inst. His Holiness Agha Syed Mohammed Padshah arrived from Port Hedland. He was specially requested and authorised by the Mohammedans in the North-West district to hold a meeting of our brethren at the Mosque at Perth with a view to settle all disputes and misunderstandings, if any, existing between the Afghans and the Indians. A meeting was duly held on the 11th inst., at 8.30 p.m. at the Mosque. The parties concerned referred all matters of disagreement to the said gentleman, who is a descendant of the Holy Prophet, and a learned Doctor of the Mohammedan Theology. He is highly respected by our brethren for his great piety and impartiality. He made an effective speech in which he strongly emphasised on the great importance and advantage of unity and mutual agreement in all social and religious matters. His earnest and eloquent address greatly moved the audience, and a resolution was forthwith passed that in future the Afghans and Indians, through their representatives and leaders, shall manage the affairs of the Mosque in a more friendly spirit. Mr. Anwar Kakad, a leading Afghan gentleman, was appointed to represent the Afghan community, and Mr. Hoffiz Mohammed Hayat, merchant, to represent the Indians, and the said gentlemen heartily agreed to help to carry out the Mosque project to the satisfaction of all parties interested.

Agha Syed Mohammed Padsah was highly pleased with the resolution, and prayed to God asking to grant strength to all our brethren to act on his advice.

M. H. MUSAKHAN,
Hon. Secretary.

Perth,
12/12/1906.

THE MOHAMMEDAN MOSQUE.

The table given below shows the periods and names of all the compulsory as well as the voluntary daily prayers.

	No.	Time	THE NAMES OF THE DAILY PRAYERS.		THE NUMBER OF RAK'ATS.					
			Arabic.	English.	Sunnat-i-ghair--i-maukadda.’	Sunnat-i-mauakadda.’	Farz.	Sunnat after Farz.	Nafl.	Witr.
The five periods of prayer which are compulsory.	1	From dawn to sunrise.	Salat-ul-Fajr.	Morning Prayer		2	2			
	2	When the sun has begun to decline.	Salat-ul-Zuhr.	Noon Prayer		4	4	2	2	
	3	Midway betw'n No. 2 and 4.	Salat-ul-'Asr.	Afternoon Prayer	4		4			
	4	A few minutes after sunset.	Salat-ul-Maghrib.	Sunset Prayer			3	2	2	
	5	When the night has closed in.	Salat-ul-'Isha.	Night Prayer	4		4	2	2	3
Three periods which are voluntary.	1	When the sun has well risen.	Salat-ul-Ishraq.							
	2	About 11 o'clock a.m.	Salut-uz-Zuha.							
	3	After mid-night.	Salat-ul-Tahajjud.							

O God: we beg assistance of Thee, and we beg pardon of Thee, and we believe in Thee, and we depend upon Thee, and we praise Thee good, and we thank Thee, and we art not ungrateful to Thee. We refrain from him who sins against Thee. O Allah! It is thou Whom we worship and Whom we pray; and before Whom we prostrate; and unto Whom we turn. It is Thou that we adore; it is Thy Grace that creates hope in us. We fear Thy punishment; indeed Thy punishment is to be inflicted upon unbelievers.

O God! Give us good in this world and in the next, and save us by Thy mercy from the troubles of the grave and of hell.

O our Lord! suffer not our hearts to go astray after that Thou hast once guided us; and give us mercy from before Thee, for verily Thou art He Who giveth.

O Lord! we have dealt unjustly with our own souls; and if Thou forgive us not, and be not merciful unto us, we shall surely be of those who perish.

O Lord; forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who have believed.

O Lord! verily Thou art compassionate and merciful. Amen.

RULES AND REGULATIONS OF "THE MOHAMMEDAN MOSQUE" (INCORPORATED).

NAME

1. The Association shall be entitled "The Mohammedan Mosque" Incorporated. In these Rules it is hereafter referred to as the Mosque.

PROPERTY.

2. The property of the Mosque shall be the land and building now known by that name and situated in William-street, Perth, in the State of Western Australia, and all accessories thereto and all furniture therein and all moneys and other belongings thereto, and shall vest in the trustees for the time being.

FORM OF WORSHIP.

3. The form of worship to be observed in connection with the Mosque shall be in accordance with the Mohammedan religion as already established, and no alterations, additions or deviations from the prescribed ritual shall be permitted without the sanction of the trustees controlling the affairs of the Mosque.

MEMBERSHIP.

4. Every Mohammedan resident or visiting in the said State shall be considered a member of the Mosque, but only those over the age of twenty-one years shall be entitled to hold any office in connection therewith.

5. As the Mosque depends for its maintenance upon the voluntary donations of its members, no fee shall be chargeable in respect of membership until otherwise agreed upon by the members in general meeting assembled.

6. Any member may be removed from membership for any cause which in the opinion of a majority of the members at any general meeting disentitles him to further membership and he shall thereupon cease to enjoy all benefits in connection therewith.

MANAGEMENT.

7. The management of the business affairs of the Mosque shall be vested in four trustees who must be members, one of whom shall be appointed by themselves permanent Chairman and he shall preside at all meetings of the trustees, and in his absence an acting chairman may be appointed from those trustees present. The permanent Chairman shall be entitled to preside at all general meetings of the Mosque.

8. The first four trustees, under these Rules, shall be Bahruddin, Moodasser, Abdul Karim, Mirza Fateh Mohammed Dean and Mohammed Hassion Bux.

9. The trustees named shall act for one year only and new trustees shall then be appointed at a general meeting of the members of the Mosque but the retiring trustees or any of them shall be eligible for re-election. At any general meeting of the members of the Mosque any trustee or trustees may be removed and others may be appointed in their stead.

10. If any vacancy occurs amongst the trustees, by death, resignation or permanent departure from the State, such vacancy may be filled by the other trustees for the remainder of the term of the trustee whose office shall have been vacated.

11. The trustees shall meet for the despatch of business as often as and whenever they shall think fit. Three of them shall form a quorum at any meeting and the Chairman shall whenever the occasion arises have a casting vote.

12. The trustees shall make all appointments necessary for carrying on the business of the Mosque, not however including the appointment of the Mulla, and may cancel such appointments and no salary or remuneration shall be allowed to any office holder appointed by the trustees nor to themselves.

13. The trustees shall not have power to sanction an expenditure of more than ten pounds (£10) out of the funds of the Mosque on any one object or undertaking, and any such expenditure beyond that amount must be authorized by resolution passed at a general meeting of the members of the Mosque.

14. The trustees shall submit a written report, and a balance sheet showing the financial condition of the Mosque at every ordinary general meeting of the members thereof.

THE SEAL.

15. The trustees named in Rule 8 hereof, and their successors shall have the custody of the common seal of the Mosque and shall have authority to use the same whenever necessary and any two of them shall in all cases countersign all deeds, instruments or documents to which the said seal shall be affixed.

MEETINGS OF MEMBERS.

16. The members of the Mosque shall meet as often as the trustees shall decide to call them together by circular or any other manner that the trustees may think fit, but there shall be a general meeting of the members held half-yearly for the transaction of ordinary business and such meetings shall be termed ordinary meetings. All other meetings shall be termed extraordinary meetings. The date, time and place for all meetings shall be fixed by the trustees.

17. Any ten members may in writing request the trustees to convene a general meeting to deal with any matter affecting their interests of the Mosque, and in the event of the trustees failing to convene the meeting within fourteen days after the receipt of such request the petitioning members may themselves notwithstanding anything herein to the contrary call the meeting together.

18. Seven days' notice at least shall be given to the members of any general meeting, and notice shall be given of the nature of the business intended to be transacted thereat. In the event of any member wishing to bring forward any business of which notice has not been given he may do so if the majority of those present agree or the meeting may be adjourned if thought fit to enable the requisite notice to be given. The validity of any resolution shall not be affected by the non-receipt of notice by any member.

19. Ten members of the Mosque shall form a quorum at any general meeting thereof, and if within half an hour of the time appointed for the meeting a quorum be not present the meeting if con-

vened upon the requisition of members shall be dissolved, but in any other case it shall stand adjourned to the same day in the next week and at the same hour and place and if a quorum be then not present it shall be adjourned sine die.

20. Voting shall be by show of hands unless a ballot be demanded by five members present and the Chairman shall, if the occasion arise, have a casting vote.

THE MULLA.

21. The Mulla shall be appointed by the members of the Mosque in general meeting and until such appointment is made his duties may be performed by a layman to be elected by the trustees from the members.

22. He shall perform all religious services customary to his office and shall reside either within the grounds of the Mosque or within a reasonable distance thereof, and shall be responsible subject to what hereinbefore is contained for the regulation of all matters relating to religious duties in connection with the Mosque.

AMENDMENT OF RULES.

23. The foregoing rules may at any time or times be rescinded, altered, varied or added to by the members of the Mosque in general meeting assembled.

Dated at Perth the 30th day of March, 1921.

DRAFT RULES OF THE MOHAMMEDAN MOSQUE (INCORPORATED).

NAME.

1. The Association shall be entitled "The Mohammedan Mosque Incorporated."

MEMBERS.

2. The Mosque shall consist of all members of The Mohammedan Faith resident in Western Australia.

SEAL.

3. The Association shall have a Seal containing only the following words:—"The Mohammedan Mosque Incorporated Common Seal."

RETIRING MEMBERS.

4. All persons ceasing to be members of the Mosque, whether by expulsion, as hereinafter provided, death, or otherwise howsoever, shall forfeit ipso facto all right to or claim upon the property and assets of the Mosque.

ANNUAL SUBSCRIPTION.

5. The annual subscription shall be such sum as Members may voluntarily pay.

FORM OF WORSHIP.

6. The form of worship to be observed in the Mosque shall be in accordance with Mohammedanism as already established, and no alteration or deviations from the prescribed ritual shall be allowed without the sanction of the Trustee.

MANAGEMENT.

7. The general management of the Mosque shall be vested in a person to be appointed Trustee and Treasurer. The first Trustee shall be.. and he shall hold such office until the first annual meeting held after the passing of the Rules, and shall be eligible for re-election.

TRUSTEE.

8. All property of the Mosque shall be vested in the Trustee for the time-being in trust for and on behalf of the members for the time-being. All deeds, instruments or documents to which the Seal of the Mosque has to be affixed shall be countersigned by such Trustee who shall have power to affix such Seal.

DUTIES AND POWERS OF TRUSTEE.

9. The Trustee shall convene all meetings. He shall summon special meetings of members when by him deemed expedient or on the written requisition of ten members. He shall be the Chief Executive Officer, and shall be enabled to act in case of emergency. He shall have the power of suspending for misconduct any of the Officers of the

Mosque, and to convene a meeting of the members within 14 days of such suspension to adjudicate thereon.

TREASURER.

10. The Treasurer shall direct all financial matters of the Mosque and report the same to the Annual Meeting. He shall control the duties of Collector, and shall receive all moneys due to the Mosque accruing from fees, offerings or other sources, and shall lodge the same in an Associated Bank in the name of "The Mohammedan Mosque Incorporated." He shall pay all duly-sanctioned accounts by cheque, signed by himself. He shall keep accounts of all such transactions, and hand same, with all vouchers for entry, in the general books prepared to the Annual Meeting. He shall prepare a yearly Balance Sheet, showing the receipts and expenditure, assets and liabilities, and submit same for the approval of members at the Annual General Meeting.

SECRETARY.

11. The Treasurer shall also act in the capacity of Secretary; keep a record of the affairs of the Mosque, conduct its correspondence and generally carry out the duties of a Secretary as in similar institutions.

SEAL.

12. The Seal of the Mosque shall be kept in the custody of the Trustee for the time-being, and the Trustee for the time-being shall have authority to affix the said Seal to all instruments or documents necessary to be executed or signed on behalf of the Mosque.

VACANCIES.

13. If any vacancy shall occur in the office of Trustee the same shall be filled by a person to be elected by members of the Mosque at a Special Meeting called for the purpose. Such meeting shall be called as early as possible after such vacancy occurring, and may be called by the Priest (or, if more than one, the Senior Priest) officiating for the time-being at the Mosque.

VOTING.

14. At all meetings of the Mosque members may vote either personally or by proxy, appointed in writing, and handed to the Trustees, or in his absence the member appointed to the chair.

ANNUAL MEETING.

15. The Annual Meeting of the Mosque shall be held at Perth at such time as the Trustee may appoint in the month of January. Notice of the intention to hold the Annual Meeting shall be by insertion at least once in a Perth daily newspaper, not less than fourteen days before the date of the meeting, in writing, to each member posted to his last known address, not less than ten days before the date of the meeting, and posted on a notice board in the Mosque not less than ten days before the date of the meeting.

Ten members present, either in person or by proxy, shall form a quorum. If at the end of thirty minutes after the time appointed for the opening of the meeting there shall be no quorum, the meeting shall stand adjourned for one week. If at such adjourned meeting there shall be no quorum, the members present, either in person or by proxy, shall be competent to discharge the business.

The business to be transacted at the Annual Meeting shall be:—

(1) To receive the Trustee's Annual Report.

(2) To receive the Trustee's Statement of Accounts.

(3) To deal with such general business as may be brought forward.

At the Annual Meeting and all other meetings of the Mosque the Trustee shall preside; but in his absence the Members present, either in person or by proxy, shall elect another member to preside at such meetings. The Trustee or the other Chairman at any such meeting shall exercise a deliberate as well as a casting vote.

PROCEEDINGS AT MEETINGS.

16. The first business at meetings shall be the reading of the minutes of the last preceding meeting for confirmation. No discussion thereon shall be permitted except as to their accuracy as a record of the proceedings. Every speaker shall address the chair. The Chairman shall rule at all times, shall have the power of calling any speaker to order, and may upon the express desire of the majority of those present close the debate on any subject or adjourn the meeting. All questions shall be decided by a show of hands, except in those cases where by these laws a ballot is required. Every motion must be seconded before any amendment is permitted. Only one amendment shall be discussed at one time, and a second may not be received until the first is seconded. The order of voting shall be priority to the last proposition received, and any amendment carried shall quash any preceding amendment as also the original motion. At a Special Meeting no other business shall be entertained but that for which such Special Meeting is called. Any officer or member dissatisfied with any decision given by the Chairman, may, upon giving notice, appeal to the next meeting, whose decision shall be final. All questions of precedence or order shall be decided by the Chairman, who shall also be empowered to accept new motions or reject them if he deem it requisite, if notice of intention to move should have been previously given. Unless by permission of the Chairman, no member shall be allowed to speak on any question more than once, except the mover of a resolution or amendment, who shall have the right to reply. No debate on questions of adjournment will be allowed.

COLLECTOR.

17. A Collector shall be appointed by the Trustee, and shall act under the direction of the Trustee for the duty of collecting subscriptions and donations and all moneys due to the Mosque from the accounts to be furnished to him, and shall enter the same in a book specially arranged and kept for the purpose, and shall hand such money to the Treasurer, and report his work at least every month. For all moneys received he shall give a printed receipt from a book provided for that purpose. No other form of receipt shall be considered binding on the members of the Mosque.

SERVANTS.

18. The Trustee shall have power to engage, employ or dismiss and fix the salaries of all officers and servants of the Mosque.

GENERAL.

19. Any of these Rules may be amended from time to time as herein provided.

Should any case occur which has not been provided for by these Rules or the Rules for the time-being of the Mosque, the decision of the Trustee shall be conclusive thereon.

Notices for any purpose whatever shall not be affixed to any part of the Mosque without the sanction of the Trustee.

MISCONDUCT.

20. Any member who shall use blasphemous, indecent or foul language or otherwise behave in a disorderly manner within the precincts of the Mosque shall be liable to be ejected from the Mosque on the order of any Priest officiating therein or of the Trustee, and shall also be expelled from and lose his membership of the Mosque, and cease to be a member thereof.

AMENDMENT OF RULES.

21. No Rule shall be amended or repealed, nor shall any new Rule be made except on the vote of a majority of the members present, either personally or by proxy, at the Annual General Meeting or a Special General Meeting called for the purpose. Notice of any proposed amendment or repeal and full particulars thereof shall be given by notice, in writing, to the Trustee, and shall be sent by the Trustee by prepaid letter post to each Member at least seven clear days before the date of such meeting.

Dated at Perth, the 30th day of September, 1921.

NORTHMORE, HALE & DAVY, Solicitors, Perth, W.A.

STONE, JAMES & CO., Solicitors, Perth, W.A.

To M. H. Musakhan, Esq.,
Box 305, G.P.O.,
Perth.

Dear Sir,

Re Mohammedan Mosque.

We thank you for your letter of the 16th instant enclosing two report books of the Mosque in which are printed the agreement and the Mosque meetings.

Yours faithfully,
NORTHMORE, HALE & DAVY.

March 17th, 1921.

47 St. George's Terrace,
Perth.

M. H. Musakhan, Esq.,
Box 305, G.P.O.,
Perth.

Dear Sir,

As desired by you yesterday, we enclose copy of letter that we wrote to Messrs. Northmore, Hale & Davy, the contents of which met with your approval.

Yours faithfully,
STONE, JAMES, & CO.,
Solicitors, &c.

June 29th, 1921.

Box 412, G.P.O., Perth,
47 St. George's Terrace,
Perth,
August 19th, 1921.

Box 305, G.P.O.,
Perth, W.A.

Dear Sir,

The Mosque.

We attended before the Chief Justice this morning, who stated that a meeting should be called in Perth of all Mohammedans and that provision should be made in the notice convening the meeting to enable absentees to vote by proxy.

To enable this to be carried out the Chief Justice suggested that Mr. Davy should let us have a list so far as known to him of all Mohammedans in the State and that we should then submit this list to you.

When the list was settled notice of the meeting should be sent accordingly.

The meeting to be called for the purpose of passing rules and appointing officers, and to save any further delay the Chief Justice suggested that a short set of rules should be prepared by the solicitors and submitted to the meeting for approval.

2. We think a meeting called under the above conditions will meet your wishes.

3. As we have so far not received any money from you on account of costs, we shall be glad to have your cheque for £20.

Yours faithfully,
STONE, JAMES & CO.,
Solicitors,

THE MOHAMMEDAN MOSQUE INCORPORATED.

Special General Meeting of all members of the above Association will be held at the Mahommedan Mosque, William Street, Perth, at 8 p.m., on Friday, the 24th day of March, 1922, for the purpose of considering and if thought fit of passing, with or without amendment, Rules and Regulations of the Association, and of appointing a Trustee or Trustees.

DATED the 22nd day of December, 1921.

SAID SHER JAN, Afghan Priest, Leonora.
ABDUL KARIM, Perth.
M. H. BUX, Perth.

NOTE.—Every member is entitled to appear in person or by proxy but if a proxy be appointed the accompanying form must be signed by the member in the presence of a Justice of the Peace, and delivered to the Chairman of the meeting immediately after the meeting is opened. If you wish, you can send your proxy form properly signed to the person who you wish to represent you, and he can hand same to the Chairman of the meeting.

PROXY FORM.

THE MAHOMMEDAN MOSQUE (INCORPORATED),

PERTH, WEST AUSTRALIA.

I, ...being a Member of the Mohammedan Mosque. Incorporated, and entitled to vote, hereby appoint ....of........................residing at.. West Australia, to vote for me and on my behalf at a Special General Meeting of the Association, to be held on Friday, the 24th day of March, 1922, and at every adjournment thereof.

Dated at..
the...day of 192.

....

....

NOTE.—The above proxy form must be signed by the Member in the presence of a Justice of the Peace.

Commonwealth of Australia,
Savings Bank Department,
Perth, 6th March, 1922.

Mr. M. H. Musakhan,
35 John Street,
West Perth,

Dear Sir,

Account No. S 504—Mohammedan Mosque Incorporated.

I acknowledge with thanks receipt of your letter of 1st instant, also copy of minutes of the meeting held on 25th ultimo.

I desire to know if you have had yet drawn up a Book of Rules governing your Society. If so, I shall be pleased to receive same, but if you have no Book of Rules, I shall be glad if you will have a statement to that effect endorsed on the minutes enclosed herewith, and duly signed by the President and yourself.

Yours faithfully,
D. RANKINE,
Superintendent.

P.S.—Could you please advise what are the objects of your society?
D.R.

Mullewa,
Murchison,
22/3/1922.

The Superintendent,
Savings Bank Department,
Commonwealth Bank of Australia,
St. Georges Terrace, Perth.

Dear Sir,

Account No. S 504 Mahommedan Mosque Incorporated.

I beg to acknowledge the receipt of your letter of the 6th March. In reply, our Association have not yet printed books of Rules. I am writing to-day to the President asking him to furnish you with a typed copy of the registered Rules, if he has got any copy left with him. We are going to hold a Special General Meeting on next Friday, 24th instant, to make alterations in the Rules and also in the appointment of Trustees.

The object of our Society is to protect and assist the religious institutions and interests of the Mohammedan residents in this country.

I have been very ill lately and regret the delay in sending a reply before now.

Yours faithfully,
M. H. Musakhan,
Secretary to the Mohammedan Mosque, Incorporated,
Perth, W.A.

Commonwealth of Australia,
Governor-General's Office,
Melbourne,
14th September, 1921.

Dear Sir,

His Excellency the Governor-General directs me to acknowledge the receipt of the petition of yourself and others for the preservation of certain Mahommedan Mosques and buildings in Australia, dated 22nd August, 1921, and addressed to His Excellency the Governor of New South Wales, Sydney.

Yours faithfully,
(sgd.) J. H. STARLING,
Official Secretary to the Governor-General.

Bye Khan,
Post Office,
Bourke, N.S.W.

This letter was forwarded to M. H. Musakhan, Kalgoorlie.

Bourke, N.S.W.,
October 20th, 1921.

Mr. M. H. Musakhan,
Kalgoorlie, West Australia.

Dear Friend,

Enclosed you will please find reply received from His Excellency the Governor, re the petition you sent us. This speaks for itself.

Yours faithfully,

PEROOZ KHAN.

Enclosure — His Excellency the Governor-General's letter, dated Melbourne, 14th September, 1921.

Perth, West Australia.
27th October, 1921.

To—
M. H. Musakhan,
Kalgoorlie, W.A.

Sir,

I beg to acknowledge your letter of congratulations and kind word about my election to Parliament, and my success in removing the barrier placed on the admission of women to the Speakers' Gallery. I also note your further enclosures with regard to the Mohammedan Mosque in West Perth, over which the Government, I should think, will give you every consideration.

Thanking you once again for the honour you have done me in writing.

I beg to remain,

Yours faithfully,

(Sgd.) EDITH D. COWAN, M.L.A.

Parliament House,
West Australia.
27/10/1921.

Palace Hotel,
St. George's Terrace,
Perth, Western Australia.
5th July, 1928.

To M. H. Musakhan, Ahmedi,
Perth, W.A.

Sir,

His Highness Prince Mohamed Ali Pacha thanks you for having sent him the history of the Mosque of Perth; and congratulates the activity of Afghans and Indians, in holding strict to the Religion of Islam, and prays to God Almighty to bless them and give them better days.

With my compliments to you,

Sincerely,

(Sgd.) AHMED MOUKTAR

(Private Secretary to the Prince of Egypt).

COMMONWEALTH OF AUSTRALIA.

Prime Minister's Department,
Department of External Affairs,
Canberra, F.C.T.,
6th August. 1928.

In reply quote No. 730/3/2078.

Dear Sir,

I am directed to acknowledge receipt of your communication of the 21st July, with which you forward papers containing a brief history of the employment of camels in Australia, and in which you submit that the Camel men should receive pensions or some other form of help from the Commonwealth Government.

The representations which you make in the above connection will receive consideration and you will be further advised at a later date.

Yours faithfully,
(Signed) P. E. DEANE,
Secretary.

Mr. M. H. Musakhan,
Box F 305, G.P.O.,
Perth, W.A.

WESTERN AUSTRALIA.

Department of Works and Labour,
Perth,
8th August, 1928.

Mr. M. H. Musakhan,
Box F 305, G.P.O.,
Perth.

Dear Sir.

I have to acknowledge the receipt of your letter of the 21st ultimo regarding the license and registration fees for camels, and I should be glad if you would make it convenient to call upon the Officer in Charge of Local Government at the Barracks, St. George's Terrace, Perth, and he will go into the matter with you.

Yours faithfully,
(Signed) STANLEY LOW,
Acting Under Secretary for Works and Labour.

COMMONWEALTH OF AUSTRALIA.

The Invalid and Old Age Pensions Act, 1908-1920.

NOTICE OF REJECTION OF CLAIM.

To Mr. Gool Mohamed,
Mosque Cottage,
Brisbane Place and William Street,
Perth.

I have to acquaint you that your claim for a Pension has been rejected on the ground that it is unproved that you are an Indian born in British India.

(Signed) O. G. DUTTON,
Deputy Commissioner of Pensions.

PLACE—Perth.
DATE—28th February, 1928.

A VOICE FROM KARACHI

"When the mountains shall be set in motion,
"And when the camels shall be abandoned."—The Koran.

A NEW EPOCH FOR AUSTRALIA.

"What changes in the world! What revolution in human life and thought! What marvellous progress in the means of communication and locomotion!"—R.H. The Duke.

"Our Lord! Thou wilt surely gather mankind together for a day which undoubtedly must come."—The Koran.

The history of the building of the Commonwealth of Australia, and that of the Royal Visits for the inauguration of the first Federal Parliament and the New Capital City, in 1901 and 1927, would be incomplete if attention was not drawn to the camel introduction and camel abandonment in Australia.

The camels and their drivers were first sent to South Australia by K. B. Morad Khan from Karachi, India, 1863. The usefulness of the camels reached its zenith in July, 1901, when a nephew of the said K. B. Morad Khan presented a riding camel to Her Royal Highness the Duchess of York and Cornwall as an humble gift from the camel men to the South Perth Zoological Gardens.

What marvellous changes since then!

Now the Royal Son of the then Royal Highness the Duchess of York and Cornwall, honouring Australia with his present visit, would perhaps be moved by the significance of the absence of the "ship of the desert," as a means of locomotion in Australia.

Recalling with pride and deep gratitude the most gracious act of kindness of Her Royal Highness the Duchess of York and Cornwall, in 1901, the surviving remnants of the camel men in Australia are deeply moved by the stirring events of the present visit of Their Royal Highnesses the Duke and Duchess of York, and they humbly join the Australian people in the expression of their duty and loyalty to the Crown and person of their most gracious Sovereign, and in the offer of a warm welcome to the present Royal Visitors.

M. H. MUSAKHAN.

Perth, West Australia,
11th May, 1927.

"AN UNPRESENTED PETITION—1904."

To the Honorable,
The Legislative Assembly of the
State of Western Australia
in Parliament assembled.

THE HUMBLE PETITION of the undersigned residents in the State of Western Australia showeth—

THAT your Petitioners who comprise a large number of the Australian, European, Indian, Afghan and other residents in the State of Western Australia, HUMBLY BEG leave to call the attention of your Honorable House to the unfairness of the license and registration fee imposed under the Roads' Act 1902 on camels in this State which, with other restrictions on the camel industry, are threatening the extinction of what may be fairly described as the good genius of the early goldfields, YOUR Petitioners would recall to the recollection of your Honorable House the circumstances under which camels were originally introduced into the State—how, at a most critical time in the history of the goldfields, the courage, perseverance and independence of one man. and that an Indian subject of the Crown, smoothed the way for the gold industry in a country that appeared impossible to man, how the use of camels saved hundreds of lives, kept down prices and made it possible for prospectors to search the Australian desert and to win new fields to human enterprise.

IT has been said that the history of the goldfields is the history of the State and if that be so, the camel industry is as indissolubly bound up in that history as are the miners themselves, and it may be truly claimed that it has been one of the principal aids, if not the foremost one, in changing an obscure and barren corner of the Empire into one of its richest and most important territories. Nor is the utility of the camel confined to the gold miner. In survey, in telegraph work, in the Police, in water carriage, in exploration, camels are a most valuable auxiliary. They are an absolute necessity to life in the dry districts. They are now being utilised by the State in the work of fencing out that deadly foe to agriculture, the rabbit pest. They are essential to the wool industry to carry wool to the seaports. They will shortly be required in large numbers in the survey of the transcontinental railway and thereafter, in still greater numbers in the construction of the railway itself.

YOUR Petitioners would submit therefore, that, apart from all other considerations, it is a short-sighted policy to discourage an industry that has been so useful to the State in the past and that, in the immediate future will again become a crying need. Not until the whole area of Australia is brought into use, not until the wastes of the interior are covered with a network of railways, not, that is, for many generations will the camels cease to be a necessity of existence in many parts of the State, and your Petitioners would submit that encouragement and not obstruction, should be the policy of the State regarding them.

YOUR Petitioners would submit that their grievance lies in the recent amended Roads' Act 1902 in which it is enacted under Clause 117, that Road Boards may make by-laws for (inter alia) the following purposes:—

(17) "Imposing a license fee not exceeding ten shillings per annum on each camel driven and a registration fee not exceeding one pound per annum on every cow or gelded camel or bull camel under the age of three years plying for hire, if used for packing; but not exceeding ten shillings per annum for every such camel used for draught, and not exceeding five pounds for every bull camel over the age of three years.

(18) "Regulating the driving of or preventing any camel from being driven along any part of a road or track or within 20 yards of the centre thereof."

YOUR Petitioners would submit that no one who has followed the debates on this Section of the Act in the Legislative Assembly can fail to have been struck by the unfriendly attitude of the Honorable members who defended the measure in this respect, towards the camel industry, nor can it be denied that the whole object of these by-laws is not to protect the roads, but to destroy that industry. Many of the Honorable members who spoke on the subject made no secret of their desire to drive camels off the goldfields in the interests of horse teams and indeed one Honorable member observed, the State seemed at the time to have gone "camel mad." Under the specious plea of road up-keep and preservation a tax was placed upon camels that, to poor men such as are most of the camel owners, is a crushing impost, and to exempt camels engaged with prospectors from the tax is but an empty privilege since no camel owners can expect to be employed in such work all the year round. Some of the Honorable members used the strange argument that camels should be taxed by the Roads Boards because (like kangaroos) they consumed the grass growing in the bush therefore the property of the State and because their owners paid little also towards the revenue of the country.

APART from the fact that the latter statement is incorrect because a camel owner pays otherwise quite as much in taxes as a miner or agricultural laborer, it can hardly be urged that a Road Board is a department of the Revenue. Its functions consist in road making and road administration and not in levying general taxes, and for a local boady of this nature to act as an indirect instrument for the restriction of any particular industry is, your Petitioners submit, an abuse of authority and should be strenuously resisted. It might, with as much justice, be enacted that Road Boards should have power by the levy of a heavy poll tax to forbid Asiatics the use of the roads altogether or, when one party of the State is in power, for it to authorise the Road Boards by the same method to restrict the use of the "roads and tracks" (to use the words of the Section) to their followers.

YOUR Petitioners would submit that, apart from these considerations which go to the root of the policy in question, the taxes that may be imposed and in some districts are imposed, on camels and camel drivers under these by-laws are grossly unfair in their incidence.

THOSE Honorable members of your Honorable House who have had experience of camel transport are aware that camels do not as a rule use the high roads. They travel along the sides of the roads and when they do use the roadway they flatten, harden and improve it, unlike horses and vehicles which cut it up.

Secondly, they are aware that so far from being a nuisance they are of great aid to foot and bicycle traffic, because they make good hard, flat short cuts through the bush which are generally used by cyclists and pedestrians. Instead, therefore, of wearing away the roads, they improve them where the use them, and they decrease the traffic on the roads where they do not.

AGAIN, camels and their drivers are heavily taxed while horses (even when used as packhorses) and their riders escape altogether.

FURTHER, the difference between the amount of tax imposed on the owners of camels as compared with that levied on horse teamsters is out of all proportion to the loads carried by them.

A camel carries, on an average, say, six hundredweight, and there is one driver to every eight or ten camels. A wagon with four wheels driven by a team of from ten to fourteen horses will carry say, six to ten tons. The tax on a pack camel is, say, £1, and on the driver 10/-, and on a four-wheeled wagon £1, so that a team of camels carrying the same load as the wagon team and doing no harm to the road, while the wagon ploughs into it, is taxed at from £20 to £35 per annum as against the tax on the horse team of £1.

YOUR Petitioners submit that this has only to be stated to show how unfair it is.

It may be urged that this heavy tax is only imposed by one of the Road Boards—that of Peak Hill—but to this your Petitioners would reply that it is in contemplation to raise the rates imposed by the other

Road Boards to the maximum amount so as to secure uniformity throughout the State.

LASTLY, your Petitioners would ask on what principle of road administration are the Road Boards permitted to differentiate between male and female camels and bulls of a certain age. They all use much the same area of road while travelling, but a bull of over three years is taxed at five pounds while a cow or gelded or young bull camel pays one pound—that is to say a camel that is kept mainly for breeding purposes is taxed at five times the rate imposed on one that is used for transport only.

YOUR Petitioners submit therefore, that the inequalities, the unfair incidence and above all, the unjust policy underlying the by-laws in question are calculated to gravely injure the mining and pastoral interests of the State and to seriously retard the exploration and development of the interior and are altogether of a retrogressive character.

WHEREFORE your Petitioners HUMBLY REQUEST that subsections 17 and 18 of Clause 117 of the Road Act 1908 may be repealed at an early date

AND YOUR PETITIONERS WILL EVER PRAY, &c.

M. H. MUSAKHAN, 2,500 Camel men.

Perth, W.A.
1904.

To Rear Admiral,
H.R.H. George Frederick Ernest Albert, K.G., P.C., K.J., K.P., G.C.V.O.,
Prince of Great Britain and Ireland,
Duke of Saxony, Prince of Coburg and Gotha,
Duke of Cornwall and York.

May It Please Your Royal Highness.

We the natives of Afghanistan resident in this State desire to extend to Your Royal Highness a hearty welcome to Western Australia.

Your Royal Highness is too well acquainted with the present relationship between our Home and England to need any further expression of our friendship. We therefore beg to congratulate Your Royal Highness upon your successful undertaking in opening the First Federal Parliament of Australia.

We humbly pray that Your Royal Highness may have a prosperous and happy voyage and a safe return to your Home in that Great Country England, the land of your birth.

Signed on behalf of the Afghans resident in Western Australia.

(1) MALEK MOHAMED DURRANI.
(2) FIRDOST NASSER.
(3) GOLAM RASSOOL NASSER.
(4) MULLA ATTA MOHAMED KHAROTI.
(5) PAINDA KHAN KHAROTI.
(6) ABDUL KARIM SOLAIMAN KHEL.

Perth, W.A., 20/7/1901.

Government House,
Adelaide.

His Excellency the Governor, Sir Henry Galway, desires to tender to the Afghan residents of Australia the expression of his warm thanks to them for their message of loyalty to the Throne and Person of His Majesty the King Emperor and of sympathy to Their Majesties, on the occasion of the lamented death of His Royal Highness, Prince John.

His Excellency would also thank the Ahmadia community for their message of sympathy on the sad loss sustained by Their Majesties the King and Queen.

To
Mr. M. H. Musakhan,
Adelaide, S.A.
23rd January, 1919.

Western Australia Police,
Office of the Commissioner,
Perth.
15th February, 1919.

Sir,

With reference to your letter of the 24th ultimo, addressed to the officer in Charge of Police Station at Leonora, conveying copy of letter of sympathy as was forwarded to His Excellency the Governor of South Australia, and His Excellency's reply in connection with the death of His Royal Highness, Prince John; I have to inform you that the letters referred to were read to the Afghan Priest, Sher Jan, at Leonora, who, on behalf of the Afghans in the district, expressed his thanks.

I have the honor to be, sir,
Your Obedient Servant,
(Signed) R. CONNELL,
Commissioner of Police.

To
Mr. M. H. Musakhan.
Box 788, G.P.O.,
Adelaide, South Australia.

Government House,
Perth. 21st May, 1927.

Dear Sir,

I am desired by Their Royal Highnesses the Duke and Duchess of York to express to yourself their grateful thanks for the expression of loyalty and good wishes contained in your letter of May 19th—and also for the books you have been good enough to send them.

They accept this gift with great pleasure, and are very glad to have these works in their library.

I am to convey to you their best wishes for your happiness and welfare.

Yours faithfully,
(Sgd.) P. K. HODGSON,
Private Secretary.

M. H. Musakhan, Esq.,
Ahmadia Community of Qadian
Perth, W.A.

Grand Hotel,
Melbourne, Victoria.
13th February, 1918.

To Hason Musakhan, Esq.,
Ahmadia Missionary of Isam,
Little Gilbert Street,
Adelaide, S.A.

My dear Mr. Musakhan,

I have received your kind letter of the 11th instant congratulating me on the great honour which has just been bestowed upon me, and I thank you sincerely for your generous words which are much appreciated.

Yours sincerely,
From (Signed) JOHN FORREST.

The Right Honourable Lord Forrest, P.C., G.C.M.G., L.L.D.,
Federal Treasurer,
Melbourne, Victoria, Australia.

Government House,
Perth, Western Australia.
6th July, 1927.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 28th June, 1927, together with enclosures, which have been submitted to His Excellency The Lieutenant Governor.

Is it your desire that any of the correspondence should be returned to you?

Yours faithfully,
(Signed) B. KERR PEARSE,
Major and Private Secretary.

M. H. Musakhan, Esq.,
Box F 305, G.P.O.,
Perth, W.A.

To the Librarian,
Perth Public Library,
Perth, Western Australia.

Sir,

Herewith I big to send you a package of books.

One volume is a Sindi and English Dictionary. Sindi language is spoken by the natives of Karachi, India.

The other volume contains selections of prose and poetry of the Arghan language, "Pushto"—spoken by the natives of Afghanistan.

The other is a manuscript* of an essay on a literary subject in the Persian language, written in the form of a letter to me by my brother, Abraham Khan, India, who is a recognised scholar of the Persian language.

These are valuable Oriental works and I beg you to accept them as a present to the Perth Public Library from me and my son and my two daughters in commemoration of the happy event of the present visit of Their Royal Highnesses the Duke and Duchess of York to Western Australia.

Yours faithfully, M. H. MUSAKHAN.

Box F 305, G.P.O.,
Perth, W.A. 22nd May, 1927.

*P.S.—The penmanship in the manuscript is of the best kind and of high skill. Dated 24/7/1917.

To Mr. M. H. Musakhan,
Box F 305, G.P.O.,
Perth, W.A.

Dear Sir,

I am directed by the Trustees to thank you most sincerely for the two packages of books so kindly presented by yourself personally and by the Society which you represent in Western Australia.

I am,

Yours faithfully,

(Sgd.) M. S. BATTY,

General Secretary.

Public Library, Museum and Art Gallery,
West Australia.
Perth, 28/5/1927.

To the Honorable,
Mr. Shanmukhan Chetty,
M.L.A., India,
Perth, Western Australia.

Sir,

We, the undersigned Indians, consider it our national duty and personal pleasure and happiness, to meet you and pay our respects to you; and on behalf of our people, residing in this State, we beg to tender to you a hearty welcome to this city, the metropolis of our rapidly advancing State of Western Australia.

We beg to assure you, Sir, that we are extremely grateful to our Indian Government authorities for appointing you, as our mother country's representative, to visit the various parts and States of Australia in order to make enquiries about our conditions and welfare, and to take steps and find out ways and means for the protection of our people's interest and rights of citizenship in this progressive Dominion of our Great British Empire.

We hope and pray to God, that when you return home, to India, you will be able to bear and give the glad tidings and report to our brethren and government in India that you have not failed, nor are disappointed, in the success and completion of your great mission, and that you are fully assured of the assistance and fraternal sympathy of the people and the Government of the Commonwealth of Australia, in the real unification work, and co-operation of all the Dominions of our British Empire, in which you and your honorable colleagues and friends are engaged at present.

In conclusion, we also beg to tender a hearty welcome to this city to all the honorable members of the Empire Delegation who have honoured us with their present visit and humbly pray to the merciful God for their mission's success, and for their personal welfare and their long life.

We beg to remain, Sir,

Your most obedient servants,

A. L. J. MUSAKHAN.
E. L. M. V. MUSAKHAN.
F. A. MUSAKHAN.
M. H. MUSAKHAN,
and others.

The Mosque,
William Street, West Perth.
19/11/1926.

M. H. Musakhan,
13/8/1928.

To the Honorable Diwan Bahadur J. Rangachariar, C.I.E.,
M.L.A., India,
Perth, Western Australia.

Sir,

We, the undersigned, Mohammedans and Indians, beg to extend to you a hearty welcome to this city.

We are extremely happy to know that you represented Indian people and Government on the occasion of the inauguration of Australia's New Capital City, Canberra, by Their Royal Highnesses the Duke and Duchess of York on the 9th May, 1927.

Your public speeches and remarks and your wise and able manner of representing India and protecting the citizenship rights of the Indian people in this country will, we hope, considerably benefit our people's position and interests in the near future. We therefore beg to express to you our grateful thanks and convey to you and your family our best wishes for your happiness and welfare and for your safe return home to India.

We remain,
Yours obediently,
M. H. MUSAKHAN, and other Indians.

The Mosque,
William Street, Perth, W.A.
3rd July, 1927.
M. H. Musakhan, 13/8/1928.

To General Pau and the Members of the French Mission,
Grand Hotel, Adelaide, S.A.

Sir,

I respectfully beg to tender to you a hearty welcome to this city on behalf of the Mohammedan residents of this State.

It is a source of great pleasure and joy to us that by a singular and most happy coincidence your arrival in this State is accompanied with the glad news that the World War has come to its close, and that your country has maintained and established her high place of honour and reputation for valour amongst the great powers of the world. We, therefore, humbly beg you to accept our sincere congratulations on the final decisive victories the Allies' Armies have recently achieved under the command of the Great French Marshal.

I beg leave to send you, under a separate cover, some books and tracts on the Mohammedan religion, and most humbly request you to accept same from the Ahmadia Community of Qadian, Punjab, India.

I respectfully beg to remain, sirs,
Your most humble servant,
M. H. MUSAKHAN.

The Mosque,
Little Gilbert Street, Adelaide, S.A.
9/11/1918.

To the Honorable, The Commander,
The French Cruiser, "TOURVILLE,"
Fremantle, Western Australia.

May it please Your Honour,

On behalf of the Mohammedan residents of this State, I respectfully beg to tender to you and your distinguished officers and men a warm and hearty welcome to this State, and to convey to you our grateful thanks for visiting this State on the occasion of the celebrations of our Centenary Year, 1929.

The happy event of your present friendly visit to this State is a reminder of a memorable coincidence in connection with the arrival of the French Mission in South Australia on the 7th November, 1918. The Mohammedan residents, then, in anticipation of the termination of the World War, were the first people in Australia to send to the most respected General Pau and his distinguished companions a letter of congratulations. They received a gracious reply and a photograph and autograph signature of the Head of the French Mission dated the 11th November, 1918.

On your present welcome arrival here, I again consider it a great honour and privilege to present to you this token of our esteem and friendship for your nation and country on behalf of my people who, as pioneer citizens of Australia, have industriously participated and helped in the colonisation work and settlement of this land since 1863.

I also beg leave to express our sincere thanks and deep gratitude to the French people and Government for building a Mosque for the Mohammedans in Paris, of which the foundation stone was laid by the gracious General Lyduty in October, 1922. This act of generosity and magnanimity of the French nation stands out in bright contrast to the prejudice and narrow view of other European nations who have persistently refused to help our people to build a Mosque in their countries for the worship of the Almighty God, who is the Maker of earth and heaven and is the Lord of the East and the West, supplying daily bread to all creatures irrespective of race, colour, creed and language.

As a representative of the Ahmadia Community of Qadian, India, I beg further leave to welcome you and all officers and men to this State and to convey to you expressions of delight and gratitude of the Ahmedia people for the cordial reception accorded to their present Holy Leader, when, returning from London, he visited Paris in 1924 to hold a religious meeting and render the first prayers and worship on the completion of the Mosque in Paris.

With prayers and best wishes for the peace, progress, prosperity and happiness of your nation and country,

I beg to remain, sir,
Your most obedient and humble servant,
M. H. MUSAKHAN.

Meekathara, Western Australia,
16th September, 1929.
Box F 305, G.P.O., Perth.

THE MOUNTAINS SET IN MOTION.

"The mountain would not go to Mahomet, so Mahomet must, perforce go to the mountain"—"The Western Mail," Xmas Number, 1924, page 13, Western Australia, Advertisement, Boans' Limited.

Those persons who are in the habit of repeating the above phrase, or other similar ones, are hereby informed that by so doing, they deeply injure the religious feelings of the Moslems. They are respectfully requested to restain themselves from offending the Mahommedans by speaking derisively or using insulting phrases, about their Holy Prophet, Mohammed. If they desire to use the phrase as a mere figure of speech, they should substitute the word "Jesus" for that of "Mahomet," because it was Jesus Christ who claimed to remove the mountain by the power of faith. 'Jesus Christ is reported in the Holy Gospels to have said to His disciples:

"If ye shall say unto the mountain, Be thou removed, and be thou cast into the sea, it shall be done."—St. Matthew, chap. 21, V. 21.

Unfortunately, it is not recorded in the New Testament anywhere whether Jesus Christ or any of His followers ever performed that feat or miracle of making the mountain move from its place by the power of faith only. The modern Christians are removing the mountains by means of explosives and not by Christian Faith.

MUSAKHAN.

35 John Street, West Perth,
Western Australia.
1st January, 1925.

Boans Limited. D. Wellington and Murray Street,
Perth, W. Australia,
December 30th, 1924.

Dear Sir,

We are in receipt of your letter of the 25th inst., and note contents.

We must express our regret that the religious feelings of the Mohammedans have been injured.

You will quite understand that in a business like ours advertising is carried out on a very large scale, and is left to the Advertising Department. You will doubtless appreciate that it is impossible for the Management to edit every advertisement.

It has been our aim at all times not to offend the religious feelings of any denomination, let alone the Mohammedans, with whom our business relations have been very cordial. We assure your co-religionists and yourself that had our Advertising Manager for one moment considered the matter offensive, it would not have appeared. The phrase is a very old one, and was simply used as a figure of speech.

In conclusion, we have no hesitation in expressing our regret and trust you and your co-religionists will give us the credit of not having intentionally offended.

We commend you for the very fine spirit in which your letter is written, and assure you there will not be a repetition of the advertisement.

Yours faithfully,
BOANS LIMITED,
(Sgd.) J. DAVENPORT,
Managing Director

SWORD AND RELIGION.
OFFENSIVE PHRASES.

Eighteen months ago the Moslems here were shocked to notice on the advertising page 13 of "The Western Mail," Xmas number, 1924, the cartoon of Mohammed with an insulting and offensive phrase regarding "the Mountain and Mohammed." To the great grief of the local Moslems, again another offensive phrase is published now in the news column of "The Western Mail," Perth, of the 29th April, 1926, viz., "Islam's paradise lies in the shadow of the sword."

There is not a trace of such a doctrine—compulsion in religion—in the Holy Koran of Islam. In the authentic traditions of the Holy Prophet Mohammed it is reported: "Paradise lies at the feet of your mothers."

The Holy Koran commands: "Let there be no compulsion in Religion. Now is the right way made distinct from error."—Ch. II, 257. After knowing this plain and clean commandment, it is sheer stupidity or malice on the part of any Christian to accuse Islam of using force in matters of religion. The word "Islam" teaches peace with God and peace with man. The Holy Koran says: "Call to the way of thy Lord with wisdom and goodly admonition, and dispute with them in the kindliest way."—Ch. XVI., 125-6. In Islam's paradise the salutations will be "peace, peace," so says the Koran.

The Moslems are very much amused to observe that the Christian God, called by his followers, "the Prince of Peace," is reported in the Christian Gospels to have said: "I came not to send peace, but the sword."—Matt. X., 24. "Think ye that I am come to give peace on earth? I tell you, no."—Luke XII., 51. The Prince of Peace also ordered his disciples to sell their garments and buy swords.—Luke XXII., 36.

No wonder the worshippers of the Prince of Peace are now spending vast amounts of money, labor and time in manufacturing, day and night, tremendous quantities of most deadly weapons and instruments of war of the latest class for the destruction of human life and property on earth, as proved by the last earth-shaking European War. The Christian weapons of destruction cut deeper and reach further than the sword of Islam. The Moslems never attempted to invent such deadly weapons of war. The Christian nations have surpassed all followers of other religions in their fighting ability in the name of peace, paradise and civilization. Not long ago it was announced in this State by certain high Church authorities that there might be differences of opinion regarding conscription for military service, but there were no two opinions about conscription for God's service, thereby suggesting that in Christianity compulsion was lawful in matters of religion. While Islam commands: "Let there be no compulsion in Religion"—Koran, Ch. II., 275. "Dispute with them (non-Moslems) in the kindest manner: thy Lord best knoweth those who stray from His way and He best knoweth who have yielded to His guidance."—Koran, XVI., 126.

It is generally observed that the Christians fail to see the beam in their own eyes whenever they attempt to attack or ridicule the religion or empire of Islam.

May the merciful Allah grant strength to all of us to yield to His guidance and Divine Truth, is the earnest and humble prayer of all Moslems.

Perth, Western Australia, M. H. MUSAKHAN.
11th May, 1926.

THE MOUNTAIN AND MOHAMMED.

THE SUSPENDED COFFIN OF MOHAMMED.

I thank M. H. Musakhan, Perth, W.A., for his letter of February 25th, 1926.

I am interested in his enclosure regarding the phrase "the Mountain and Mohammed."

We have also called attention to an earlier error in Western reference to Islam, namely, "the suspended coffin," and I may put a note in our forthcoming number regarding the other phrase to which he and his co-religionists take exception.

(Sgd.) REV. SAMUEL M. ZWEMER,
Editor, "The Moslem World,"
156, Fifth Ave., New York City.
Cairo, Egypt, 17/3/1926. U.S. America.

ISLAM IN AUSTRALIA.

Very many thanks for the journals and literary contributions received from M. H. Musakhan, Perth, W. Australia.

We are glad to know that Islam is a living force in Australia. The future is bright for the Musim world, and our destiny is safe and sure.

EDITOR, "The Moslem Outlook,"
28 Ayre Street, Cape Town.
South Africa.

Cape Town,
13/3/1926.

MOSLEMS THANKFUL.

The Mohammedan residents of Australia are thankful to The Missionary Review Publishing Co., New York City, for advising the Christian people to refrain from offending the Moslems, and to discontinue using the insulting phrases regarding their Holy Prophet, Mohammed. It is time for the Christian world to understand that telling lies and false accusations will not help the cause of the Religion of the Cross as against "Islam and true Christianity."

M. H. MUSAKAN,
Missionary of Islam.

Perth, W. Australia,
11th Anzac Day Anniversary,
25/4/1926.

KORAN AND BIBLE.

The Holy Koran of Islam is powerful enough to conquer the hearts. To propagate their religion the Moslems need not sell their garments and buy swords and cannon from the Christians. So say European scholars.

1. "However often we turn to it (Koran) . . . . it soon attracts, astounds, and in the end enforces our reverence . . . . Thus this Book will go on exercising through all ages a most potent influence."—Goethe.
2. "Koran—a poem, a code of laws, a book of common prayer, and a Bible in one . . . . reverenced to this day by a sixth of the whole human race as a miracle of purity, of style, of wisdom, and of truth . . . And a miracle, indeed, it is."—Bosworth Smith.
3. "The Book (Koran) is like no other book on earth . . . . It remains a wonder of the world."—Marmaduke Pickthall.
4. "Koran—to compose such revelations at will was beyond the power of the most expert literary artist."—Encyclopedia Britainnica.
5. "Among the many excellencies of the Koran are two eminently conspicuous—one being the tone of awe and reverence when speaking or referring to the Deity (Allah), to whom it never attributes either human frailties or passions, the other, the total absence throughout it of all impure, immoral and indecent ideas, expressions, narrations, etc., blemishes which it is much to be regretted are of frequent occurrence in what Christians style the 'Old Testament.' "—Devonport.
6. "God's book (Koran) is quite sufficient to us for all our purposes and requirements."—Omer, the Great Khalif of Islam.

M. H. MUSAKHAN.

W. Perth, W.A.,
15/4/1926.

"MIRACLE" or "UNTIDY JOB."

ISLAM AND CHRISTIANITY. "Is Christianity the Better?"

By Mr. Bruce Barton, Melbourne, Victoria.

In the "Life" issue of the 1st September, 1927, a Christian European's opinion is published that the teachings of his own Bible are superior to those of the Sacred Books of other religions including Islam.

If a Christian is satisfied with the teachings of his own Church or Bible, a follower of Islam has no quarrel with him, because the Koran proclaims: "There is no compulsion in religion." Peaceful preaching is insisted upon by the Koran. But Mr. Bruce Barton's opinion is not correct when he speaks of the Koran: "Its various passages are badly enough arranged and the book was really composed and assembled by his followers, and an untidy job they made of it." Such an opinion is repugnant to the followers of the Prophet Mohammed, and it is also opposed to the opinions of hundreds of Europeans and Oriental scholars. Here are some of the opinions on the Koran:—

1. "That the best of Arab witnesses has never succeeded in producing anything equal to the merits in the Koran. To compose such revelations at will was beyond the power of the most expert literary artist."—Encyclopedia Britannica.
2. "The Koran is universally allowed to be written with the utmost elegance and purity of language."—George Sale.
3. "There can be no introduction to the noble tongue other than the eloquent lessons of the Prophet (Mohammed) himself, couched as they are in language of singular force and beauty. The language of the Koran is considered the purest Arabic and contains such charming style and poetic beauties that it remains inimitable."—The Popular Encyclopedia.
4. "The Koran—and a miracle indeed it seems. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder of the world."—Marmaduke Pickthall.
5. "The Koran—it is reverenced to this day by a sixth of the whole human race as a miracle of purity, of style, of wisdom, and of truth—and a miracle, indeed, it is."—Bosworth-Smith.
6. "So exempt, indeed is the Koran from these undeniable defects—impure, immoral, and indecent ideas, expressions, narratives, etc.—that it needs not the slightest castration, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."—J. Davenport.
7. "However often we turn to it (Koran) it soons attracts, astounds, and in the end enforces our reverence. Thus this Book will go on exercising through all ages a most potent influence."—Goethe.
8. "The Book of Allah (Koran) is sufficient for all our requirements and purposes."—Omar, the Great Caliph of Islam.
9. "The Koran is powerful enough to conquer the hearts. To propagate their religion the Moslems need not sell their garments and buy swords and cannons from the Christians."—Sword and Religion—11/5/1926, Perth.

Many more opinions on the Koran will be quoted later on, if these scholarly remarks are not sufficient to convince the readers of the "Life" that Mr. Bruce Barton has utterly failed to understand the Koran. His duty was to study the Koran with an unbiassed mind, like Carlyle, Goethe and others, and then express his impressions of the Divine Book of Islam.

Whether it was composed by the Prophet Mohammed, as suggested by Mr. Barton, or whether it was revealed from the Almighty God, as believed by all Moslems, it matters not to a seeker of truths and a student of history. It is still considered universally that it is a miracle and a wonder of the world; there is no other book like the Koran on earth; it remains inimitable. It is impossible for any literary artist, however expert he may be, to produce or compose the like of the Koran or the like of a single chapter of that Divine Book. This challenge is made in the Koran—it is a standing challenge—and no one has dared to falsify or take it up for the past thirteen centuries.

A hint is enough for the thoughtful and Mr. Barton could see that the followers of the Prophet Mohammed did not make an untidy job of the Koran when they assembled it. It is still called by the learned men of Europe and Asia, a great Miracle, and a wonder of the world.

Rodwell's edition of the Koran, English translation, contains the following remarks in its introduction by the Rev. G. Margoliouth:—

"It would indeed be difficult to find another case in which there is such a complete identity between the literary work and the mind of the man who produced it. To speak of the Koran is, therefore, practically the same as speaking of Mohammed."

There is a growing opinion among students of religious history that Mohammed may in a real sense be regarded as a prophet of certain truths."

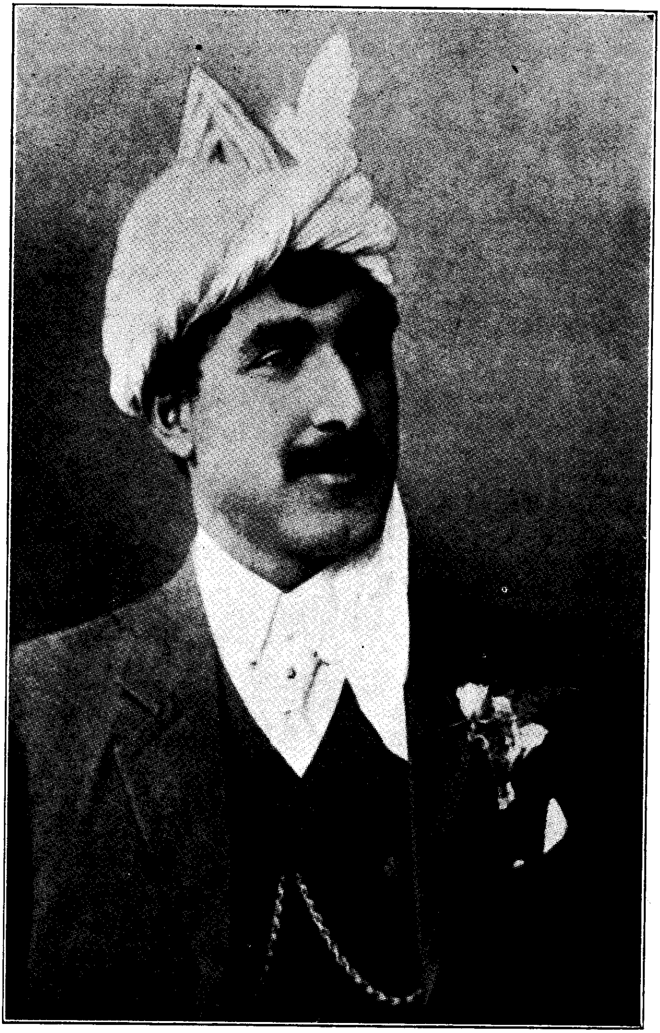
"Research has shown that what European scholars knew of Greek Philosophy, of Mathematics, of Astronomy, and like Sciences, for several centuries before the Renaissance was, roughly speaking all derived from Latin Treatises ultimately based on Arabic originals; and it was the Koran which, though indirectly, gave the first impetus to these studies among the Arabs and their Allies, linguistic investigations, poetry, and other branches of literature, also make their appearance soon after or simultaneously with the publication of the Koran; and the literary movement thus initiated has resulted in some of the finest products of genius and learning."

"The readers of the "Life" of Melbourne, could easily understand when they read the opinions, quoted above, that the Koran is not an "untidy job." It has often conquered the most cultivated minds in all nations and in all countries by means of its miraculous merits and not by the sword of steel. No human heart could be conquered by any material weapon. What comes from the heart, captivates other hearts.

The Holy Koran claims that it confirms the previous truths ever revealed to any and every Divine Prophet and Messenger sent down to any nation of the earth from time of Adam to the Advent of the Prophet Mohammed. It resembles the honey gathered from all the Divine flowers ever planted or grown in the Divine Gardens of all ancient people on earth. Consequently, the truths contained in the Koran are the very truths that were revealed and sent down from the Almighty Maker of Earth and heavens from time to time to all tribes and nations of the world. The hostile Christians confirm that claim of the Koran when they suggest that the Sacred Divine Book of Islam has borrowed many truths from the previous ancient religions including Judaism and Christianity.

M. H. MUSAKHAN.

Box F 305, G.P.O., Perth, W.A.
16/9/1927.



MAHOMET ALLUM

“ The Wonder Man ”

TO THE PUBLIC OF ADELAIDE AND OF AUSTRALIA.

Since I do not seek payment for any health-giving services, and cannot see new callers, many wonder why I go to the expense of publishing these letters, rightly reasoning that it is not done for purposes of "advertisement."

My action is solely prompted by my desire to help you, my fellow-creatures.

The cutting about of your bodies and the introduction of poisons into your systems are not only injurious to you but quite unnecessary and wrong. I hope, by giving you these testimonials to read, that you will become interested, and to so educate you that you will throw off the shackles that have too long bound you, and rebel against the teachings of the devil.

If you are interested you will find food for deep thought displayed for you to read in my windows at 181 Sturt street, Adelaide. Any person who likes to call on me to peruse the thousands of remarkable testimonials in my possession will be given a cordial welcome.

My life is to help others.

MAHOMET ALLUM.

THE MAN HIMSELF.

Possessing a unique gift of healing which has appropriately been described as miraculous by thousands who have benefited, Mr. Allam himself deprecates the use of the term, and ascribes his power solely to the Divine Guidance of Holy Quran.

Born in Kandahar (Afghanistan)—widely travelled in England, America and Australia—now, at an age exceeding the psalmist's allotted span, he retains, in appearance the virility of early manhood and is endowed with a personality that inspires confidence and affectionate regard. He claims that surgical mutilation of the human body is a direct contravention of the will of an All-wise Creator, who has provided natural means for curing human ills. Mr. Allum's diagnosis of the most obscure malady is as uncannily correct as his treatment is efficacious. His knowledge of herbs, the heritage of an ancient race, handed down from father to son, represents the accumulated wisdom of the ages, and is now applied in a strange land for the benefit of those who, while differing in creed and color, he regards with an all-embracing love as brother man and sister woman.

This noble work he performs without fee or reward. His benevolence, which is but little known apart from those who have reason to render grateful thanks, is extensive, but if mentioned to him is dismissed with a pious, "God is good," and the remark that his own needs are small compared with those whose lives he helps to brighten.

MR MAHOMET ALLUM AND CHARITIES.

The benevolences of Mr. Mahomet Allum is seen when, during his two and a half years in Sturt Street, he has given away to charities the large sum of over £3,000. This is a record to be proud of, and the citizens of Adelaide should be grateful to Mr. Allum for his goodness of heart.

A GENIUS IN OUR MIDST.

Criminal Investigation Branch,
ADELAIDE, April 1st, 1931.

My attention has been drawn to certain paragraphs appearing in the "Advertiser" recently, relating to incredible cures that have been effected by this remarkable man. In the course of comments made there it has been said that many well-known citizens can testify to acts bordering on the miraculous that he has performed.

I am one of those who have every reason for saying that none of these comments are extravagant or mere flowery eulogies, and I cannot refrain from personally proving that all these statements are true. For 4½ years my son Stanley Correll, now aged 7 years, was a sufferer from acute epilepsy in an apparently incurable form. During that period he was subject to most violent fits, and on some occasions had as many as 30 attacks in one day.

This disease evinced itself first in my son at the age of 2 years. I immediately had him placed under treatment at great expense by some of South Australia's most distinguisheed medical practitioners and specialists. As many as 13 M.D's. attended him over a period of 4 years and 4 months. None could diagnose the cause of his disease, and in an effort to trace it his head and body were X-rayed, but no foreign substance was found.

None were able to effect any cure or improvement in the boy's disease. One medical man went as far as to say that medical science had never discovered the cause of epilepsy, and in effect that the disease could only be checked, but not cured, by the use of bromide and luminal.

About the month of June, 1930, I regarded his case as hopeless. This view was supported by certain of the opinions of medical practitioners, who gave out as a remote hope that he might grow out of his tragic affliction in the years to come. Beyond that it appeared to my wife and myself that the lad's future was one of despair to all. In short we believed he had no chance whatever of recovery.

In this month I had heard of marvellous cures that had been wrought by Mahomet Allum in cases that appeared like my son's to be beyond the power of mankind to remedy. Accordingly on June 4th, 1930, I took the boy to Mahomet Allum. At this interview my son had three fits within 10 minutes. When I informed Mahomet Allum that Stanley had been under the treatment of doctors for 4½ years, he gave me a verbal guarantee that he would cure the boy in a lesser number of months.

One of the first things Mahomet Allum counselled me to do, was to give the boy no more of the drugs he had taken on medical advice for the last 4½ years. We had given him no more drugs. For the first three days afterwards the boy became ill. He was incapable of doing anything, could not walk about and had to be fed. In place of the drugs he commenced taking Mahomet Allum's herbal preparations.

After about a week's treatment he passed two pearl beads that apparently had been in his stomach since a baby. On July 1st, he passed a piece of string about 9 inches long that bore an aged appearance. At the next interview Mahomet Allum informed us that our boy would have no further fits. This amazing information turned out to be perfectly true. Never since has he had a fit or any recurrence in any shape or form of the distressing and tragic affliction.

A month after this remarkable cure Mahomet Allum told me the boy could start at school. He had never been able to go before. He commenced and has attended school regularly since.

The above facts relate to my own son's case, but if it is possible to mention instances more wonderful, then I can if necessary prove cases where this great friend of mankind has worked incredible cures. I know of a person who lay on a sick bed beyond all hope of recovery, afflicted as he was with a terrible disease. Mahomet Allum cured him within a fortnight. That person now goes about his ordinary business healthy and cheerful.

I want to say this in conclusion. Citizens of this State should know that one of humanity's best friends lives in their midst in the great personality of Mahomet Allum. Rich and poor alike he cleanses from the most tragic and hopeless cases of disease that ever appeared in a medical calendar. Day in and day out he goes quietly about his great work, accepting but meagre reward for himself, and giving the greater part of his assets to the poor. Although growing old in years his practical advice and genius are as unsullied as when years ago he performed similar marvels at Broken Hill. My family can never repay him for giving health and strength to our child, whose whole future existence appeared to be a tragedy, but since his cure is one of joy and happiness. This child has been taught never to say a prayer without mentioning the word "God bless Mahomet Allum." Needless to say the child now appreciates who is truly responsible for his recovery, and never needs reminding.

T. H. CORRELL, Detective.

Police Station, North Broken Hill,
10th June, 1929.

To Whom it May Concern—

This is to certify that I have known Mr. Mahomet Allum for past 23 years. He is a man of a very high standard, well behaved, and has made hundreds of friends in Broken Hill amongst the respectable classes. I can speak from my own personal knowledge of Mr. Allum, as I have had occasion to interview him on a number of occasions on business, and found him to be most courteous and reliable. On several occasions when I felt that I required medical attention I approached Mr. Allum, who was only too anxious to treat me with his wonderful herb medicine, which gave me immediate relief and has permanently cured me; he refused to receive any remuneration for his treatment. I have spoken to a large number of people in Broken Hill who have been great sufferers from different ailments; they have informed me that Mr. Mahomet has cured them after doctors have failed to do them any good. Everyone who has had occasion to meet Mr. Mahomet speak on high terms of his character and ability as a herbalist; they think he is wonderful. I cannot think of words to adequately express my gratitude towards Mr. Mahomet, and I sincerely trust that if he leaves Australia in the near future for the purpose of obtaining herbs that he will have a safe journey there, and return to Australia in good health. May God bless you in your good work, for it is simply wonderful what you have done for our race.

P. L. CARLON, Sergeant of Police.

Police Commissioner's Office,
ADELAIDE, 23rd December, 1931.

Mahomet Allum, Sturt Street, Adelaide.

Dear Sir,

The Commissioner, Officers and men of the South Australian Police Force extend to you very best wishes for a happy Christmas and a bright New Year.

Your good work in assisting those who are poor and needy and in alleviating the suffering of the sick merits the very highest praise and commendation. May you be spared to carry on your excellent work.

Yours sincerely,

RAYMOND L. LEANE, Commissioner of Police.

Adelaide Benevolent and Strangers' Friend Society.,
Elder Hall, Morialta Street,
ADELAIDE, 10th March, 1932.

To Whom It May Concern—

During the time that Mr. Mahomet Allum has been practising his herbal treatment in Adelaide, I have been in close touch with him, and have recommended a number of my personal friends to consult him. I have pleasure in testifying to the many remarkable cures which he has effected. I have visited his consulting rooms on many occasions and have read scores of original letters which he has received from grateful patients thanking him for his skill in curing them from their ailments, of a nature, too many and varied to mention.

I have also seen receipts from many charitable organisations and individuals thanking him for his generous donations amounting to many hundreds of pounds.

He has during the last seven months given to me, as Secretary of the above Society, donations amounting to over seventy pounds, without being approached for same,

I feel that he has been a heaven sent benefactor to thousands of poor and impotent people, whom he has cured from all manner of diseases.

I sincerely trust that he may for many years be spared to carry on his labour of love and acts of benevolence in this City.

S. PRICE WEIR,

Secretary Adelaide Benevolent and
Strangers' Friend Society, Inc.

Eagle Hotel, Hindley St.,

ADELAIDE, March 14, 1932.

To Mr. Mahomet Allum, Sturt Street, Adelaide.

It affords me very great pleasure indeed to be able to testify to your wonderful treatment.

Three months ago I was in the Adelaide Hospital suffering from acute Rheumatoid Artritis, and was informed by medical attendants at the institution that I would be there for a considerable period, with only a very remote chance of ever being cured.

I was recommended to go and see you, and when I expressed a desire to leave the Hospital, I was strongly advised not to do so, as the doctors considered I would come back in a worse condition than ever However, after two months under your care, I am able to walk about as well as anybody, and the fact that I am in perfect health bears eloquent testimony to the remarkable powers of your curative treatment.

I would be only too pleased to personally substantiate the statements contained in this letter to anyone who cares to call.

Again thanking you for all you have done for me.

I remain, sincerely yours,

EUGENE G. MACMAHON.
Murray Bridge.

A GREAT BENEFACTOR.

It gives me much pleasure to bring these facts to the notice of the public, and to convey my utmost thanks to Mr. Mahomet Allum for the relief I have received through his treatment. For six months, day in and day out, I received no beneficial results from doctors. Immediately I started your treatment I felt better, and continue to do so. Five months now passing coarse gravel and fine to the extent of four ounces, and about twenty gall-stones, the largest measuring three-quarters of an inch by half an inch in diameter, and others down to the size of a pea. I wish Mr. Allum to make use of this testimonial, so that others may benefit.

Yours thankfully and gratefully,

MRS. C. PARISH.

ADELAIDE WONDER MAN.

I would like to draw the attention of the general public to the self-sacrificing life of Mr. Mahomet Allum, as I feel that too little is known about the way he gives himself daily and hourly, for the relief of sick and distressed humanity. From 8.30 a.m. to 6 p.m. he receives the sick. Sitting hour after hour, unable to enjoy the pleasure of a walk among the flowers he loves so well, or a motor run through the hills to enjoy the beauties of nature; not time even for exercise—he is a prisoner, whose imprisonment is self-inflicted, because of his self-denying love for his fellow men, and his deep and abiding adoration for his Creator. Nightly until the early hours of morning he is occupied in compounding his medicine.—From a Grateful Patient.

ADELAIDE, December 10th, 1931.

TO WHOM IT MAY CONCERN.

I hereby state that I have been under Mr. Allum's treatment for a period of several months. I was treated for Catarrh of the nose and stomach, piles and general run down in nervous centres. I have not written this testimonial immediately on finishing his treatment, but have waited some six months to see that the cures have been permanent. I can truthfully say that I have never in all my life felt so full of energy and pep through being without the above complaints. I hope Mr. Allum may be spared long that he may help others as he has helped me.

(Sgd.) H. J. SMITH.

QUEENSTOWN, May 5th, 1931.

To Mahomet Allum.

Dear Sir,—

I wish to thank you for the treatment I have received from you during the past few weeks. Prior to going to you, I was treated by two different doctors, who informed me I had Neuritis, but their treatment never did me any good.

After taking your powders, pills and medicine I began to improve—the pains in my limbs gradually disappeared, and after being under your treatment for six weeks I feel I am completely cured.

Yours faithfully,

(Sgn.) MRS. J. HANSBERRY.

ST. PETERS, June 14th, 1930.

Mahomet Allum.

Dear Sir,—

It is with gratitude to you that I feel I must write this letter, and I also want others to know of your remarkable cures.

I was suffering with my left eye, the white of which was as red as blood and the veins appeared as if they would burst—I could not see and the pain was excruciating.

I was advised by a friend who was under your treatment to visit you, which I did, and you immediately told me you could cure me.

Within a week there was a wonderful improvement and before the end of a month, my eye was positively cured.

Yours faithfully,

(Sgd.) H. RASCH.

Linden Park Gardens, S.A.

Mr. Allum.

Dear Sir,—

My husband joins with me in these few words of appreciation of the results of your treatment of my ear. I had one operation, but as the abscess was draining internally, I was getting very little relief.

It was then that I heard of you and the wonderful way in which you helped God's creatures, and after the first visit, my trouble began to give way. It is now some time since I have visited you but my ear has given no further trouble, and I do thank our Father above that there are men in this world with the skill and understanding of nature who are able to bring relief to suffering humanity.

Again thanking you for all you have done for me.

I remain, yours sincerely,

(Sgd.) MRS. R. A. JEWELL.

MILLSWOOD, March 3rd, 1931.

Dear Mr. Allum,—

I have suffered for eight years from a duodenal ulcer which caused considerable digestive derangement and necessitated a strict diet.

After two weeks' treatment you have succeeded in bringing the ulcer away, which doctors told me could only be done by operation.

I am now feeling better in general health than I have for years.

May you long be spared to practise the truest religion mankind knows—to help the needy and cure the sick.

Yours very sincerely,

T. F. DANIELL.

34 Yorke Place,
READE PARK,
13th September, 1930.

Mr. Allum,
181 Sturt Street, City.

Dear Mr. Allum,

I desire to express to you my gratitude for having been cured under your treatment for loss of my voice. About six months back I lost my voice, being only able to speak in a whisper. I first tried the chemists, then I saw a doctor, who after treating me for eight days without result, passed me on to another doctor, a throat specialist. He told me that one of my vocal cords was paralysed, he had me X-rayed and my blood tested. Neither the X-ray nor the blood test showed the cause of the trouble. Another doctor was consulted and he agreed with the specialist that nothing could be done for me and that so far as they could see my voice was permanently gone. I then went under electrical treatment, but after a few weeks' daily treatment without results, I gave that up and was practically resigned to my fate, when a friend of my wife's wrote suggesting that I should see Mr. Allum. This I promptly did, and after the first week's treatment I was definitely improved. That is a little over a month ago, and now my voice is back to normal, and I am in the best of health.

Readers of this letter will readily understand my gratitude to Mr. Allum. Doomed apparently to go through life unable to speak, yet in a few short weeks I am completely cured after five months of husky whispering.

Yours faithfully,

A. S. MARTIN.

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168 Barton Terrace,
NORTH ADELAIDE.

Dear Mr. Allum,

I feel I must write to you and say, Thank God and Mr. Allum for the benefit your medicine has done me! It used to be a trouble to work, but now, when I am working about, I often say to myself, "Thank God for Mr. Allum," because it's so nice to work absolutely free from pain.

Thanking you again,

I remain,
Yours faithfully,
GERTRUDE ALLEN.

"Glen Lossie,"
Coombe Road,
Allenby Gardens,
ADELAIDE, S.A.,

November 10th, 1930.

Dear Mr. Allum,

It is with a very thankful heart I write these lines to you. I have been under your treatment only a fortnight and already I feel a new woman.

When I came to you I felt as miserable and low-spirited as anyone could be, feeling very ill and blessed with three abscesses on the face. I had been in this state of health for two years and I had been troubled with abscesses for nine years (continually breaking out).

After being treated by five different doctors and two of Adelaide's skin specialists, I felt no lasting benefit and my health generally has gone down and down despite the pounds I spent with them. One stated it was nerves, another internal trouble causing the poisons which we are supposed to get rid of to remain in the stomach; yet another blamed my kidneys, until I really began to wonder if any part of me was in good order.

Then I heard of you and your wonderful cures, and determined to try and get better; I prayed I might be taken on your list and as I stated before, in such a short time I feel wonderful. I felt an improvement after taking the powder and bottle of medicine and then the next bottle of medicine, whatever it was, brought away all that had been troubling me—slimy lumps of skin and flesh, and about a dozen little stones or hard lumps. This you said was a growth which had broken up; no wonder I never felt well or gained any strength or weight.

Straight from my heart I can say that the last few days I have felt wonderful and I feel I could shout it from the house tops and let everyone know what a wonderful thing life is. When one has health and strength we can face anything.

I hope, Mr. Allum, that God will spare you many, many years and strengthen you for the wonderful work you are doing.

I thank God each night for the wonderful change wrought in me and I ask Him to bless his servant abundantly who has helped me in this, my misfortune.

I would like you to use this letter, Mr. Allum, as a genuine testimonial.

I am, yours faithfully,

MRS. E. F. DUTTON.

5 Hampton Street,
Goodwood.
January 5th, 1930.

Mr. Mahomet Allum, 181 Sturt Street, Adelaide.

Dear Sir and Friend,

It is with delight that I write you to thank you for your wonderful treatment. Seventeen years ago this January I was taken suddenly ill with agonizing pain on the left side low down just below the navel; this terrible pain lasted for about 5½ hours, then passed off. When the doctor arrived I was feeling much better; he examined me and said I had stones in the kidney and that an immediate operation was necessary. I would not allow an operation. The following week I was again very ill with similar pain and was again informed that I could not get well without an operation, but I would not listen to any such thing without being sure that the doctor knew exactly what was wrong with me. I might say he was doubtful. Anyhow since I was first taken ill I have been examined by more than 20 doctors and also been under the X-Ray, but I did not get any relief. I was always advised by them to have an operation. What they wanted to operate for I do not know because almost every one said something different from the other as to what I was suffering from, although I have always told them exactly where the pain was and could put my finger on the spot; but I have made the best of it and suffered all these years, not being able to get any relief. During the last 12 months I have suffered more than ever, and had made up my mind that I could not be cured and that life was not worth living, and even prayed to God to allow me to die so as I could get relief, as I had had enough. I was advised to see Mr. Allum, which I reluctantly did on October 11th, 1930, and you very kindly consented to treat me, and gave me a powder to take, then other medicine and pills. From the very start of taking your medicines I felt much better generally, but occasionally the terrible excruciating pains would return, but you told me you were sure you could cure me. On December 17th, 1930, I had another attack and was taken home; I screamed and cried in agony all day and my wife against my wishes sent for a medical doctor. He injected morphia into my arm to deaden the pain; but it had no effect on me, and the terrible agony continued for 33 hours; then it eased for two hours, then again came on at intervals of every two hours until the morning of December 23rd, 1930, when at 8 o'clock I passed a stone in the urine and I had relief. I was that overjoyed I did not know what to do. I wanted to scream and shout, laugh and cry—in fact I nearly went mad I was that pleased. I then 'phoned the medical officer and made an appointment to see him. I showed him the stone and asked him what it was, and he said it was a ureter stone which forms in the ureter, which is a tube between the kidney and the bladder. I told him I had passed it and he said he could not understand what I had taken to be delivered of such a cursed thing as he had only injected morphia into my arm, which had no effect, and that he did not know what was wrong with me but thought I had a tape worm and that an X-Ray photo and an operation was the only cure. Thank God I am now well. I have never felt so well in all my life and thanks to you, Mr. Allum, for what you have done for me, as I have not taken any other medicine for a very long time except that which you gave me, and I pray that God will long spare your life and give you health and wisdom to prescribe and help others who are suffering and are unable to help themselves. Thanking you again for your wonderful treatment and cure of myself.

I am, yours faithfully,

EDWARD McKINNA, J.P.

P.S.—I am well known in the motor trade as "Ted" McKinna.

East Street
Torrensville.
17th October, 1930.

To Mr. Mahomet Allum.
And To Whom It May Concern.

I have been under Mr. Allum's treatment for about three months. I suffered from indigestion, heartburn, piles, constipation, flatulence and stomach cough with thick spittle rising in the throat. My occupation as tramway motorman no doubt assisted these ailments. On first taking Mr. Allum's powder I passed a lot of jelly and the next time more jelly and undigested food.

On taking the first stomach wash I passed a rubber-like bag with about half a dozen worms, and on taking the second stomach wash, I passed another bag with about 100 worms of about two to three inches long and about as thick as a match. On Sunday, September 28th, I took the final stomach wash and passed three or four more small worms and one long worm about 12 inches in length, and when I told Mr. Allum he told me that was the end of my trouble as that was the mother worm.

Several of my personal friends have also been under Mr. Allum's treatment, and all are pleased at being restored to health, and I myself feel like a new man.

I hereby tender to Mr. Allum my deepest gratitude for what he has done for me and I sincerely hope that the Great God of the Universe may long spare his life to aid suffering humanity, any monetary return that I have offered him being but a small return and will always be in his debt.

I remain, yours gratefully,

G. H. HATHERLY.

Yorketown,

YORKE'S PENINSULA,

South Australia.

Dear Mr. Allum,—

I cannot find words to express my thankfulness to you for what you have done for me by curing me of my troubles. For months I had suffered great pain and sickness and the vomiting used to nearly kill me, and the doctors told me it was indigestion.

About nine months ago I had bronchitis cold and that left me with asthma, and a dreadful cough. I was ordered into Hospital for treatment, but I got no relief, day and night I was gasping for breath. I got that way that I could not eat and used to vomit dreadfully every time the cough came on. Then I was ordered over to Adelaide to undergo treatment, and I was under the doctor for fourteen weeks. I was getting injections continually until my arms were like pin cushions from the needle. I had used 73 bottles of the drug and I was gradually sinking and found I could no longer go under the treatment, for the whole of the time I had not slept one night in bed, only sitting up in a chair gasping and coughing, and many a night prayed for God to take me out of my misery.

I then decided to return to my home and let come what may. The doctors could not relieve me, when a friend advised me to come and see you, and I thank God for it. From the first week's treatment from you I got relief, and every week I began to get better. I can now go to bed and have a good sleep, my cough seldom troubles me, and the asthma is also gone. I am quite satisfied now the great pain and sickness I used to get was the gallstones I passed under your treatment.

I trust God will spare you for many years to come to carry on your great work for the poor suffering people.

Yours faithfully,

(Signed) Mrs. J. GRIFFIN,

Yorketown.

ADELAIDE,
27th February, 1931.

Dear Mr. Allum,

I feel I must write and express my heartfelt thanks at the wonderful results of your treatment.

You are rightly named "The Miracle Man."

There is no doubt but that I was within a week or two of having my leg taken off, when you commenced treating me, and yet within seven weeks I was able to wear a boot again, and the leg was very nearly cured.

It would have been such a serious lost to me if I had had to stay away from work during treatment, that it was a great relief to me to know that I could continue working and not interfere with your treatment.

The poison in my system had evidently been accumulating for years, and I am pleased to say that by clearing my body of it, you have removed the following troubles:—

(1) Pyorrhoea (11 years old).
(2) Nasal Catarrh (7 years old).
(3) Catarrh of the Stomach (2 years old).
(4) Eczema on foot (5 years old).

In connection with the Pyorrhoea, I consulted a dentist three years ago and he told me it was incurable, and it would be necessary to have all my teeth out, and a false set. I did not have it done. I saw the same dentist two weeks ago and after a careful examination he said I was completely cured.

I thank you again from the bottom of my heart for your wonderful goodness to me, and I pray that you may long be spared to bring happiness and health to the sick and afflicted.

Yours very sincerely,
M.G.

Hazelwood, ADELAIDE,
17th February, 1931.

Mr. Allum.
Dear Sir,

When I came to you I was very ill; could not attend to my household duties, was frightened to eat for I suffered such pain. After four months treatment from you, I feel a different woman, the medicine you gave me brought away two roots of teeth, which must have been there nearly twenty years. Hope you may be spared for many years to continue your good works.

I remain,
Yours respectfully,
T. BENNETT.

415 King William Street,
ADELAIDE,
February 24, 1931.

Dear Mr. Allum,

I am writing this testimonial to you without fear of contradiction. I suffered for over two years with pains in my stomach. Previous to my hearing of your wonderful treatment, I was under a doctor for several months without success. A doctor X-rayed me and told me that I needed an operation and ordered me to the hospital. But hearing of your wonderful treatment from one of the detectives in the Adelaide Detective Force, who urged me to go to see you, I can certainly say after a few months of your wonderful treatment I am perfectly cured, and have felt a different man now for the past four months.

May God spare you in your wonderful work for the suffering humanity.

Yours gratefully,
J. McGRATH.

TEATREE GULLY,
March 7, 1931.

Dear Mr. Allum,

Having suffered from gallstone attacks for the past fourteen years and the doctor saying an immediate operation was the only cure, I was glad to hear of Mr. Allum, taking his wonderful treatment for a few months, I am very pleased to say I have passed a lot of gallstones and other foreign matter, and have had no return of the terrible attacks for nearly three months. I cannot find words adequate to express the gratitude of my husband and self to Mr. Allum for his wonderful treatment.

Wishing Mr. Allum every success,

L. LOKAN.

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43 Addison Road,
BLACK FOREST,
July 17, 1930.

Dear Mr. Allum,

I am writing this to try and thank you for the wonderful difference you have made to my health. Previous to coming to you several doctors had given me six to seven weeks to live with heart disease. After six weeks of your treatment I am well and strong, and am now able to thank you for effecting such a cure, and your kindness and genial treatment and Godly feeling. Through you I am able to undertake a trip to England without fear, and again I have to thank you for your pills to prevent sea-sickness.

Wishing you the very best of everything and God's blessing for all good things in the future,

I remain,

Yours very gratefully,

A. C. M. WARDE.

Padgett Street,
PLYMPTON PARK.

To Whom it May Concern.

I wish to express my gratitude to Mr. Allum for what he has done for me. Although I was not under his treatment for very long, he has saved me an operation which my doctor told me I would have to undergo. I was very miserable at the time, and the doctor said I had the largest growth on the womb he had ever seen. On December the 3rd, I went to Mr. Allum, who gave me a lotion to rub on the place where the growth appeared. I did this for six weeks, and a fortnight after I'd stopped rubbing the lotion, the growth came away all jagged about. I had no pain at all and was very surprised when it came away to know I had no more trouble. I am now feeling much better than I have felt for years. I have much to thank Mr. Allum for, and I can honestly say he has saved me a lot of worry, as I dreaded an operation.

I trust and pray that Mr. Allum will be spared to do a lot more good in this city.

I remain, yours sincerely,

MRS. C. V. DOWDING.

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64 Carrington Street,
ADELAIDE.

6th October, 1930.

To Whom it May Concern.

This is to certify that I have been under treatment from Mr. Allum, of 181 Sturt Street, Adelaide, during a period of six months for almost total blindness in both eyes, and can now honestly say that after said treatment my sight has been restored to practically normal.

Previous to being treated by Mr. Allum I had been under observation and treatment of two leading eye specialists of Adelaide, and was ultimately operated on by them, but without success; to be more explicit, I steadily became worse; so that you may conclude for yourself how wonderful was Mr. Allum's treatment..

Mr. Allum is at liberty to use this letter in any way he desires.

MARGARET HOSKING.

68 Meyer Street,
TORRENSVILLE.
January 6th, 1931.

To Mr. Allum.

I, G. C. Baulderstone, have now been under your wonderful treatment for the past four months and during that time I have been free from all pains and attacks, from which I have suffered for the past twelve years, after undergoing eleven operations and receiving thirty-eight wounds.

I have every confidence in your treatment after having been at Death's Door, after the Doctors had given me up.

I only wish I had met you 12 years previously as I am sure you would have prevented all the agony I have suffered. I am loud in my praise of your wonderful treatment.

I remain,

G. C. BAULDERSTONE.

ADELAIDE,
July 17, 1931.

To Mahomet Allum,
181 Sturt Street.

I am most grateful to you for your successful treatment of me.

Having been a sufferer of nasal catarrh and of the throat for fully 30 years, during which I have tried various remedies without relief, I was advised to consult you. After a few weeks under your wonderful treatment I find I am perfectly well again, and even feel many years younger. (My age, 66).

With the best of my thanks,

Yours affectionately,

JOHN RZESZKOWSKI.

Beach Road, Lockleys.

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48 Wills Street,
LARGS BAY.
June 20th, 1931.

Mr. Mahomet Allum,
181 Sturt Street,
Adelaide.

Dear Mr. Allum,

I feel as a prisoner feels on his release, after serving a sentence of eleven years imprisonment, and once again he can breathe God's fresh air of freedom.

That sums up my case, which is as follows:—

I was not born a strong child, and at the age of nine years was placed under the care of the doctor; this continued until I attained the age of twenty years, without success, and eventually ended with an ulcerated stomach of such a serious nature that it was impossible for me to eat the ordinary food, with the result that I became very weak and depressed.

About four months ago I heard of your wonderful cures and became one of your patients; to-day, I am a different person, nearly ten pounds heavier, can eat anything, with not an ache or pain, stronger, brighter, and fit to face life's battles, and this is solely due to you, for you have accomplished in four months what the doctors couldn't do in eleven years, hence my thanks.

Wishing you every success and again thanking you,

Believe me to remain,

Very gratefully yours,

A. D. LINKLATER.

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19 Hindley Street,
ADELAIDE,
February, 12, 1931.

To Mr. Allum.

Dear Sir,—

It is my duty to pen these few lines, not that they can fully appreciate to give my thanks to you for the treatment you have given me and in curing me as you have in such a short time.

For ten years I have suffered and have been attended by doctors, and been in hospital, X-Rayed numerous times, and all with no satisfaction. It was with only six days' treatment that I passed a worm over 10 inches long, and since then I am able to eat well and keep my food down and enjoy it thoroughly, and am also starting to put on weight.

I sincerely hope and trust God will spare you a long life to be able to carry on the good work you have already done.

Sincerely thanking you again,

I am,

Yours faithfully,

H. J. HITCHIN.

FARINA,
July 29, 1931.

To Mahomet Allum,
181 Sturt Street.
Adelaide.

Dear Sir,

I have suffered with chest complaints for thirty years. I have consulted doctors all over Australia and have been in hospital on several occasions, but have got no relief from such treatment, and was told by all doctors that all they could do for me was to give me medicine to keep me strong, but they could not cure me. Three years ago my eye got bad; I went to see a doctor two years ago, and he informed me I had a cataract. He gave me glasses to wear. I was advised to go to Mahomet Allum, and am glad I did. I went to him on April 10th, 1931 and I am now cured of chest troubles, and I can see out of my eye as good as ever without glasses. I never had an operation or anything put in the eye, the whole cure was from medicine taken. Thanks to Mahomet Allum, as I am now cured after 30 years of suffering.

You can use this as you think fit.

Thanking you,

I am,
Yours faithfully,
KAISER SINGH.

Parkside South,
7th December, 1931.

Mahomed Allum,

Dear Sir,

Owing to my being absent from the city, I must apologise for not writing before. But I take this opportunity now to most gladly thank you for the wonderful service you rendered to me. As a proof of my present fitness, I established a walking record from Victor Harbour to Adelaide, a distance of 52½ miles.

Again thanking you, and wishing you the best in your great work.

I remain,
Yours faithfully,
H. E. WOLTER.

298 Halifax Street,

Adelaide.

23rd February, 1931.

To Whom It May Concern.

About two years ago I developed severe aching pains in my head and in three months lost two stone in weight. Thinking it was time to seek medical advice, I saw a doctor, and after several weeks of his treatment I received no relief. I then went to another doctor, who made an examination of me, adhered to his treatment for several months without success, when he advised that I should have my teeth extracted; this proved a slip, and finally he advised glasses. Receiving no relief I left and went to a herbalist for three months, with nil results.

Upon hearing a great deal of Mr. Allum's successful treatments, I first saw him about two months ago, and I now regret that it was not two years ago, as the good he has done for me in that short space of time, I would have been over £100 better off in pocket and feel confident in saying, would have been completely severed from my complaint, and at the same time retained my ivories.

Since being under his treatment I am 50 per cent. better, gaining weight, sleeping better, and altogether a different man.

I take this opportunity of informing readers that I cannot speak too highly for Mr. Allum. I have tried on several occasions to express my appreciation of him through the papers, but probably on account of my expressed opinion of the treatment of our doctors, my letters were not printed.

When we note that once in the hands of doctors we are at their mercy with regard to charges. What a difference to be treated by a gentleman who trusts to our generosity to pay him for the great work he is doing. Although he makes no specific charge, it is only natural that he expects some remuneration for the trouble and expense put to, the latter I should say would be great on account of having to procure herbs from other countries.

I trust that the Almighty will spare Mr. Allum long life and good health, that will enable him to carry on his god work to assist the sick and suffering amongst us.

W. H. SMEDLEY, J.P.

Myrtle Bank,
March 30th, 1931

To Whom It May Concern.

It affords me a very great pleasure to pay a few complimentary remarks to Mr. Allum (The Wonder Man), as I feel it my duty to do so.

I was a martyr to catarrh, and until I had the good fortune to know of Mr. Allum, I never knew what ease or relief was of this terrible complaint. I venture to say that Mr. Allum has done wonders for me, and has put me in perfect health, and I consider he has saved my life.

I have been under leading doctors, tried nearly every herbalist, and so-called catarrh healers in the different States, but to my dismay no relief whatsoever. I have been under an operation with a leading specialist, but still no relief.

I am proud to know we have a man of Mr. Allum's ability among us, who has cured thousands of suffering, and has given them a new lease of life.

Irrespective from his wonderful work to our suffering, he has been most considerate to charity, whereby he has distributed thousands of pounds to them. He dispenses as many as two thousand bottles of his wonderful medicine a week, besides other of his marvellous cures. He is worthy of all the praise that can be extended to him, and may God spare him for many years to carry on his most noble work.

I remain,
Yours faithfully,
H. HARMAN.

To Whom It May Concern.

I would like to add my testimony to the already large number of remarkable cures performed by Mr. Allum. Words fail to express my deep gratitude for the relief his treatment has given me. For 15 years I have suffered with lumbago and sciatica, the after effects of rheumatic fever. I had been under doctors' treatment at different times, and tried all sorts of remedies. After hearing of Mr. Allum, I consulted him. He took quite a different view of my case, and now I am among his many happy patients. Not only is my back quite well, free from pain and stiffness, but I never have a sore throat now, from which I was rarely free. I very sincerely thank Mr. Allum for his kindness to me, and pray that he will be spared many more years to carry on his good work, which he does willingly for all, rich or poor.

MRS. L. JOLLY,
Rugby.

6 Glen Eira Street,
Woodville.

Dear Mr. Allum,

I am writing to thank you for the treatment rendered me during the past six months, and to say that I never felt so well in my life as I do now. For years I have suffered with catarrh; and since having been treated by you, I have been absolutely cured.

It is difficult for me to find words to express my gratitude but I can assure you that I am wholly indebted to you for the excellent state of health I now enjoy, and will trust you be long spared to render that great help to others which you have so graciously rendered to me.

May God's richest blessing rest upon you, and you be long spared to carry on the good work to which you have laid your hand in relieving suffering humanity from many ailments and diseases.

Yours very earnestly, I am,

GEORGE H. H. NESBITT.

---

2 Forest Avenue,
Black Forest.

Dear Mr. Allum,

I must thank you for making me feel so much better; that powder you gave me has proved to be very successful. People would think it incredible if I told them that I passed millions of worms

I trust God will spare your life so you will be able to continue to carry on your good work.

I am, yours faithfully,

EVELEEN BIRBECK.

MAHOMET ALLUM'S SUCCESS.

As a sufferer from skin disorders and piles practically since childhood, I desire to express gratitude to Mahomet Allum, 181 Sturt Street, for the remarkable results achieved under his treatment. Medical attention extending over 28 years and costing £1,400 has proved of no avail. The thanks of the community are due to Mr. Allum for the wonderful work he is doing.

(Signed) P. H. (Dick) SAWYER.
16 Moonta Street,
Adelaide.

15 Orchard Avenue,
Black Forest.
15th January, 1931.

To Whom It May Concern,

This is to certify that Mr. Allum, of 181 Sturt Street, Adelaide, has cured me of bladder and stomach trouble of fifteen years standing. During that time I have been treated by several doctors and two herbalists. Finally I was X-rayed and operated on in hospital. I spent six weeks there. I went under ether at 4 o'clock in the afternoon and did not remember anything until 9 o'clock the next morning. The urine was taken through a tube direct from the kidneys, and not allowed to stay in the bladder. This went on for three weeks, during that time my hair went white like wool, but has now altered to a natural grey. This operation did not cure me and I had given up all hope of ever being cured, when a workmate persuaded me to try Mr. Allum (as he cured him of kidney complaint after doctors had failed). I have been treated by Mr. Allum and the result is I am cured and feel quite a new man. I owe a debt of gratitude to Mr. Allum which I can never repay. I have been treated by numerous doctors.

Signature, M. P. OBRIEN.

Witness, H. T. HIOSAN, J.P.

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9 Trinity Street,
College Park.
21st September, 1931.

Mr. Allum,

It gives me the greatest of pleasure to write these few lines in appreciation of what your treatment has done for me.

I had been in ill-health for many years, and some few months ago I was under treatment from a doctor for pain in the abdomen, for at least a month before he decided to operate for gallstones.

The operation was carried out, but gallstones were not found, and the doctor told my wife that there was little hope for me, as I had a growth that he could not operate on.

Under your treatment, I have only taken one powder, which has brought away three growths, and I can assure you that already I feel a new man.

It is a God-send to suffering humanity that we have you in our midst, and words cannot express my gratitude to you.

Yours respectfully,

T. D. FRASER.

62 Bath Street,

Glenelg.

April 12th, 1932.

Dear Mr. Allum,

I am writing these few lines to thank you for what you are doing for me. I have been under your care for two months, and in that time I have passed hundreds of gall stones. You have them to show anyone that wishes to see them. You have done more for me than any doctor and I thank God for what has been done for me, and hope He will spare you for many years to carry on your good work. Once again thanking you for all you have done for me,

I remain,

Yours sincerely,

LORNA WILSON

To Mahomet Allum.

Just a few lines to thank you and let the public at large know the wonderful miracle you have done for me. Being a returned soldier, I was badly gassed, etc. I could not stoop to chop a stick of wood or do any work, but I got severe pain in my chest and stomach causing me to vomit hemerorage, and had a gastric ulcered stomach. I was an outdoor patient at Adelaide Hospital, but only got temporary relief. At last a friend spoke for me to you, Mahomet Allum. After taking your first powder, I passed two red clots of blood, then I passed a snake 7½ inches long and as thick as my thumb. Since then I have not reached any more hemorrhage, can sleep and feel quite a different man. God bless you, Mahomond Allum, for what you have done for me. I would have been dead and buried only for your wonderful herbal treatment. I can honestly say you saved my life and cured my cruel sufferings.

F. SMITH.

Port Road, Woodville West.

11/4/1932.

Tattersalls Club,
Grenfell Street,
15th June, 1931.

To Mr. Mahomet Allum,

Having been a sufferer for 18 years with ulcerated eyelids, also nerves in the eyelids being nearly blind. I had been advised to try your treatment, and after two months I can now see without any pain at all, and do without spectacles.

I had tried for relief from several specialists, but they could not give me any permanent relief like you have done.

I have also had catarrh in my head for a long time. Your treatment has cured me permanently.

I also ask you to please accept my grateful thanks for the cure to my eye, which is a great help to me.

I am, yours faithfully,

CAMPBELL McDONALD HINZE.

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41 Grant Avenue,
Rose Park,
3rd April, 1931

Mr. Mahomet Allum.

Dear Sir,

Will you please accept the grateful thanks of my wife and myself for the manner in which you treated and removed a swollen gland on the neck of our daughter, Dorothy, who over a year ago had an attack of bronchial pneumonia, and after she had recovered from that complaint a glandular swelling appeared on the right side of her neck.

The doctor who had attended to her during her illness was shown the swollen gland and stated that it would get alright in a few weeks, but it did not improve and after some time elapsing she was again taken to his rooms, when on examining the swelling he informed my wife that he would not touch it, as it needed the attention of a Specialist, and would necessitate an operation.

As we are both very adverse to operations we did not follow his advice, but instead brought her to you with the result that you advised certain treatment with the result as is above stated.

I trust you will live many years to continue the wonderful work you are performing, and to the great assistance of the sick and needy in our community.

Yours sincerely.

C. H. HOWIE.

15 Hay Road,
Linden Park,
1st September, 1931.

Mr. Allum,
181 Sturt Street, Adelaide.

Dear Mr. Allum,

I wish to thank you for your wonderful treatment which I have received. Before I commenced your treatment, I was practically an invalid suffering from kidney trouble, lumbago, nerves, blood pressure and rheumatism. After spending seven weeks in the hospital, I came home not much the better, only to get a return of the old complaints again. I was spending half of my time in bed and was not able to get about. I was for about eight years getting dreadfully bad turns. I had several doctors, but none seemed to do me any good, but after taking your wonderful medicine for a few weeks, I lost all my aches and pains and have not had a return of any of the old complains. I feel like a woman with a new lease of life.

I cannot thank you enough, Mr. Allum, for your treatment, and may you live long to carry on the wonderful work you are doing for the community.

Yours sincerely,
(MRS.) E. A. PASCOE.

Gilles Street,
City
December 14th, 1931.

To Whom It May Concern.

Mr. Mahomet Allum,

Dear Sir and Brother,

It gives me great pleasure to write to you, as it is truly my own desire, as I feel it my just duty to thank you through the press for the marvellous help and treatment you have given me through my illness and the wonderful results I have received from same. I suffered for years, at intervals, from abscesses, carbuncles, cysts, growth on gum and chalk on jawbone, bronchitis, quinsey, tonsolitis and catarrh, etc., but after taking your treatment for one month you had removed an inward growth also ulcers off the liver, and with three weeks' treatment for catarrh it also had vanished. I also wore spectacles for about twenty-five years continually, but after six weeks of your marvellous powders and treatment, I could see quite clearly outside and inside as well as ever I did in my life without them, and for a period of fourteen months now have only had to use them to sew and read. This to me, also others, is marvellous. I have been in hospitals at different intervals, so I think this is a splendid test of your marvellous treatment and abilities. Different ones have watched my case, and know this is a genuine statement. It will be a great pleasure to me for any one to consult me concerning your wonderful treatment, as Mahomet is now treating some of my friends and others are patiently waiting until he is able to treat and help them. Hoping it will be soon and may God bless and spare Mr. Mahomet Allum many years to continue his humanity without operations, for I can assure you my case is only one in many, for he has been a Saviour to many lives. Thanking Mahomet once again for his marvellous treatment and kindness to me, for I am quite sure I can never repay him; I cannot speak too highly of him.

I remain,

Yours gratefully,

EVA MAY GRIMES.

Late address, No. 2 moore Street,
Fullarton Estate.
Present address, 250 Gilles Street, City.

A FRIEND OF THE PEOPLE.

(A.K.G.)

Some time ago I heard of the wonderful work that was being done for the relief of suffering humanity, by Mahomet Allum, living in the west end of the city. Some remarkable cures were accredited to him, and those benefited included sufferers from most diverse maladies.

I accompanied a friend who was anxious to meet the man of whom so many grateful patients spoke in superlative terms of praise and in the most affectionate terms.

The personality of the man is outstanding; of fine stature, as straight as a rod; glossy black hair, with no suspicion of grey blending, and eyes that express the great brotherhood of man, so full of sympathy and understanding are they; beautiful supple hands, all giving the lie to the idea that age is a matter of years; Mahomet is seventy-four years of age.

He treats his patients without fee—those who can afford to express their gratitude in a practical way do so, and there is tangible proof that a great deal of the money received in this way passes on to the poor through very definite and reliable channels. Literally there are thousands of letters from those who have benefited by his treatment; letters which cannot be read without emotion, many of the writers having given up in despair all hope of recovery through the ordinary treatment of the medical and surgical profession.

The morning that I called, the waiting room was crowded with men and women, youths and girls, patiently waiting their turns, and there was little cessation of this coming and going for several hours. Day by day this continues and apparently Mahomet never wearies in his well-doing.

A well-known man, blessed with an abundance of this world's goods and not accustomed to waiting, stated who he was. "Yes," replied Mahomet, "you are a rich man and can better afford to wait than some of these poor people who must earn their living."

Mr. Allum learnt the value of herbs in Kandahar, Afghanistan, where his grandfather practised his profession and received the gift of a vineyard and garden from his King, Mahomed Shah in token of his skilful treatment and cure of a troublesome malady.

Since I first met him I have been many times to call upon him, sometimes taking friends who are anxious to be well, and have faith in his gift. I have never before known such selflessness in friendship; he is an inspiration in his devotion to his fellowmen.

He employs three women—one as an attendant nurse, and two who are constantly engaged in washing, filling and labelling bottles. In a spotless kitchen about thirty pounds of butter and fourteen pounds of honey are used weekly as a basis for containing the herbs which are taken in the form of pills; these are heated and blended over the fire. fresh every day. Mr. Allum does all the mixing himself. These medicines are freely given to those in need, although the cost of buying the herbs and other ingredients must be heavy.

The house is always a bower of beautiful flowers, gorgeous in colouring, just tokens of appreciation and love from those to whom he has given a new outlook on life.

Mahomet Allum is a deeply religious man, spending much of his time, not actually given to administering to the sick, in prayer. His own needs are few and simple, occasionally a motor run to the hills or the seaside with friends, a very few hours of sleep suffice, and the rest to the reading of his beloved Holy Quran, from which I quote the appropriate words: "And surely there are keepers over you—honourable recorders— they know what you do."

PORT ADELAIDE CENTRAL METHODIST MISSION.
Dale Street — Port Adelaide.

Phones:
Manse: Y 6498
Mission: J 2252

Superintendent:
Rev. T. P. WILLASON, R.A.N.R.,
"Marama,"
157 Esplanade, Largs Bay.

19th April, 1932.

Mahomet Allum,
The Healing Wonder,
189 Sturt Street, Adelaide.

My Dear Friend and Brother,

Although we both worship "The Nameless One of a Thousand Names" in a different way, you in the sacred stillness of the Mosque, and I in the Church with its music and song, yet we are brothers in the truest sense. First, as God's creatures, He is our Father and Creator. Secondly, as lovers of humanity without concern as to their color, creed or country. Thirdly, we are both dedicated to the sacred work of helping our brother men, in serving whom, we serve God best.

It was once said of Jesus that He was a "DOER OF GOOD"—wherever He went the sick and infirm were cured and healed. I do not think that any man has ever performed such wonders since the days of Jesus as you have undoubtedly done in our own State of South Australia.

My personal knowledge of a number of the marvellous cures you have effected convinces me that it is not you "But God which worketh in you" that doeth such wonderful things.

I have in mind a case where a lady was given three weeks to live, the doctor told me that she was "hopeless." You will remember Mrs. P. Draper, of Pinnaroo? To-day she is a new woman after 12 months' treatment. Another case is that of a woman who was deformed and could not look up, she was also reeking with internal disease described as "incurable." To-day I meet that woman who is wonderfully active. She told me with her own lips of the awful growths that came from her, and the new life she now enjoys, thanks to Mahomet Allum.

Mahomet Allum.

MY PERSONAL INDEBTEDNESS

I shall ever remember coming to you twelve months ago, on the recommendation of Mr. Walter Crouch. At that time I was sceptical about you and your healing work. I had seen so much of the "quack" methods and the disappointing reactions which followed, that I hesitated to see you, thinking that perhaps you were in the same succession.

But I came to you and you were gracious enough to grant me a special interview during which you gained my absolute confidence. Your undoubted faith in God and your antagonism to the devil and all his works satisfied me that your methods were right. Previous to seeing you I had been to a Melbourne specialist, who informed me that I had many complications internally, and must strictly adhere to milk and water diet for three months.

You told me that it would take two months to remove the cause of my trouble and treated me accordingly. In less than a month I was eating meals that I never expected to eat again, and now, after twelve months, I am doing twice the amount of work mentally and physically that I did hitherto.

For all that you have done for me and the many I have sent to you; for all the financial assistance you have rendered my mission, so that the dear little children could be fed in the soup kitchen, and be provided with boots and shoes for the winter; for all the helpful spiritual conversations we have had, I thank you most heartily, and pray that God in His infinite wisdom will spare you for many years to minister to the suffering people of our State.

Gratefully and cordially yours,

THOS. P. WILLASON.

32 Porter Street,
Parkside,
April 29th, 1932.

Mahomet Allum.

Dear Sir,

I would like to write to thank you for what you have done for me. I have been a great sufferer for five years with ulcers of the stomach, and high blood pressure. I was in hospital and the doctors did not do me any good, but one night in a dream the Great God revealed you to me, so I went to you and you gave me that wonderful powder that saved my life, and the black pill, as it brought away the end of cancer. I thank God for such a wonderful man as you are, and I pray God will bless you and spare you for many years to save others that suffered as I did. I do believe you are sent from God. I feel it worth living now, but before I came to you I am sure I could not have lived another month; but now it is lovely to enjoy life and happiness.

Thanking you once more, and may God bless and keep you.

I will close,

I remain,
Yours truthfully,
E. CASTLES.

The sufferer dissipates his hard-earned saving in his fruitless search for renewed health and vigor, and at last finds himself bereft of both health and fortune. When hope has almost died within him the good news of a wonder man who heals the sick comes to him like a bright light flashing across the morass of despair. He goes to the healer, and soon is restored to health and happiness.

What is the secret of this great healer's power? It is not by the multilation of the body and not by the administration of poisons that he gives back health to the sick, for to him, these ways are but the machinations of the devil. His success is through the use of a few herbs and by his great faith in the Almighty's power to heal.

All day long Mahomet Allum dispenses comfort to the hearts of his fellows, and at night, whilst others slumber or seek their wordly pleasures, he is laboring in his laboratory, or is at the feet of the Almighty God in prayer for suffering humanity.

(Signed) MAHOMET ALLUM.

Commercial Printing House, Anster Avenue, Adelaide,